

SEANCE MEMORANDA from the

Inner Circle

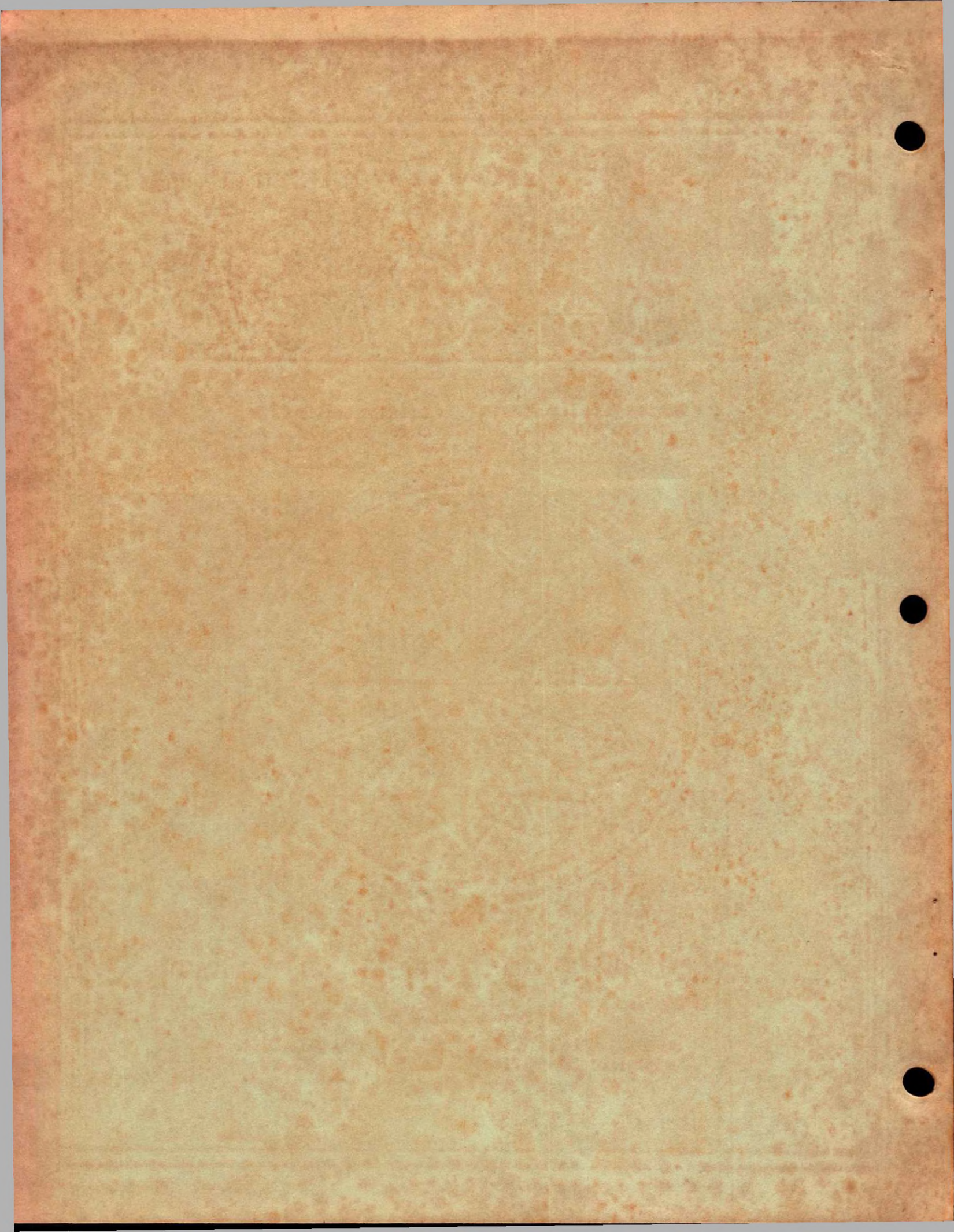
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through Mark Probert, medium

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TRANCE LECTURES Of The INNER CIRCLE

SOME UNPUBLISHED

From the 1948 SERIES

Some partially reported in 1948 Round Robins

LO SUN YAT: Reasons for good and evil, definitions of the "Common man", and how to "go into the silence".

RAJAH NATCHA: The "I Am" Ballards and obsession brought on by wrogg use of mantrams, right use of mantrams and passes in curing obsessions.

LAO TSE: The human race doomed by wrong teachings, resurrection an individual matter, the goals of the Inner Circle, an interview with Eileen Garrett, and discussion of her proposed World Federation.

PROFESSOR LUNTZ: Urges protection of Mark Probert from outside suggestions, on dieting and the effect of refined starches on the system, the greed of organized medicine.

HAWAIIAN KAHUNAS: Tell of the philosophy and magic of the Hawaiian priesthood, praise the work of Max Freedom Long.

A Publication of

BORDERLAND SCIENCES RESEARCH ASSOCIATES
(Foundation)

TRANCE LECTURE OF APRIL 11, 1948

Hawaiian Kahuna talks of the
philosophy and magic of the
Polynesian priesthood.

TIME: afternoon, PLACE: Mark and Irene Probert's apartment,
931 - 26th St., San Diego 2, California, PRESENT: Mr. Barkus,
Esther Poulschock, Harriet Foster, Meade Layne, Mark and
Irene Probert.

Control speaks in foreign language at first, was then
asked to speak in English, if possible. One of the sitters
asked him where he was from.

"From Hawaiian Islands. Am having too much trouble
taking hold of boy."

"Have you been here before?" asks Irene.

"No come. Come talk to you. I hear you talk about not
teach people about world in which I am. My people teach it
is good for man to know of all different life. Man have
great power; he find power in learning."

"We are anxious to learn about your world," replied Meade.

"Life in Astral world is good. All different life go
different place. You think for yourself; you make for your-
self life. Every step you take is new and for you to learn
something."

"Will you tell us something of your life on the Astral?"

"I go help my people in Islands. You know, I come from
where man teach about fire. (Kahuna?) Yes, I know of Kahuna.
I was one Kahuna. You not know man have power of extending
self; can extend self, not hit with bullet, not hit with fire,
not feel cold, not feel hot. Can make a wall. . . "

"How is the wall made?" interposed Meade.

"Wall is made with thinking, not much thinking but deep
thinking. Go down deep; then comes action, action -- of mind
on body. Start fluid force come from body. Take good long
time know how work on fire."

"It takes a long time to learn to build the wall?"

"It takes from baby, all time. To transfer force to

someone else, extend hand, come from hand. Other man or woman pick up force -- attach to body."

"Do you use religious chants and rituals?" asks Meade.

"Yes, use all time, chants, mantrams."

"There is power in chants?"

"Yes, it builds up."-- Not talk good now; come back many times. Will talk good."

"Do you know any great Kahunas?"

"Great Kahunas still live in Islands in my world; in your world, too. Secret -- no tell."

"Who was the last great Kahuna?" asked Meade, but there was no reply from the Control. "We should be grateful if some of your Kahunas could come back and help us. We are much interested in learning more of this for use in healing, and one of our group has lately written a book on this. (Max Freedom Long). Did you know about this?"

"I know; yes, I know."

"There are groups in our world studying it," said Meade.

"Good! Man learn all he wants to learn; his mind every day must look, search, find, use."

"Much of the old knowledge has been lost."

"Man who write book -- he someday have big following, lots of people; work great good."

"We have to get out lessons for these people," said Meade.

"Yes, but not do it for gain -- not gain for self. Every day you go into silence; you call on Aumakua (High Self); you learn. I go now."

After a ten minute break and discussion the Control, Lo Sun Yat, took over Mark's body.

"How do you do. I am glad to be here this afternoon. I heard you talking about good and evil again. A very interesting topic. You know, if you did not live in a desire body you would not have good and evil. Desire is the emotionalizing force for both good and evil, but there your previous lives come in. Some are emotionally inclined to what another calls evil. It is gratifying to the emotional body."

"How is it gratifying to the emotional body?" asked Meade.

"You could put it in another way and call it self-satisfaction, or something pleasing to the ego."

"The desire for increased power?"

"There you get into another field," replied Lo Sun Yat.
"No, you will have to get another term for it."

"You spoke of self-satisfaction."

"The self-satisfaction comes from former lives -- by merely day-to-day living. One finds a thing gratifying, or what he calls happiness or completeness in himself -- that is your good and evil. It may be evil to everyone else, but to him good. On it he can sleep; on it he can dream. The Cosmic Mind, as I have learned to understand it, knows no such thing. Man himself has concocted these things for himself."

Meade questioned Lo Sun Yat on the state of the world.

"The difficulty lies in the fact that we do not know where the world is going. We cannot conceive of what is in store for men -- on earth or in selfmade heaven."

"Has man an ideal path or goal?"

"The goal is for man to find his way back to his First Source, or to himself, his God Self. The path that he takes does not too much matter. He will eventually have to take the path that will lead him to his God Self. I do not speak in a religious manner."

"No, we understand," agreed Meade. "Our philosophers say much the same thing."

"Man comes here to experience the world which he has made. It enlarges his consciousness. But your Christian Bible says 'In my Father's house are many mansions.' Truly, there are many, many states of consciousness; there are many planes; and to go back to the physical, there are many planets. It stretches out into infinity, therefore giving man opportunity to attain experience before he is through. And then the round perhaps starts all over again."

"How can someone on this side, not psychic, help one on your side," asked Meade.

"The common man -- that you call common -- there is really no such thing. By common I mean the man who knows practically nothing of occult life. The best help he can

give is through prayer, through quiet prayer and thought. That is the best thing he can do for one on this side."

"Would it help if he were to think of the other's good qualities? Does it reach to him?"

"Yes, it does. He picks up the vibration of the good thought and it help immensely to awaken him. That is the only way for the average person to help, through prayer. It helps a great deal. Then the more advanced aid must come through or from the more advanced minds."

"Can you tell us more of that?" asked Meade.

"There is much mental suffering on this side of life, but it is easily gotten at by us on this side, much more than on your side. Unless, of course, you have a mind that is advanced in occult work on your side. The average person can do little unless he or she is instructed on how to go about giving that aid."

"Technical instruction?"

"Yes, but 'going into the silence' must be taught. It is not merely going into a quiet room and sitting down and thinking. Thinking and meditation, as you know, are vastly different."

"But simple prayer is effective?"

"Yes, a few minutes every day at morning and at night is quite sufficient for the average person."

"For the person here who wishes to help one on your side?"

"I know -- but help is not like the terms 'good' and 'evil.' What is help? What is aid? In what manner do we aid another person? I have observed, with those who have passed over, for at least a few months thereafter there is great grief and struggle in those left behind, even though when the person was on earth he may have been treated badly and neglected. For some strange reason, upon passing over, things are changed. It is one of man's inconsistencies, brought about by not knowing what death is. If we parted from a friend or relative who was going a few hundred miles away, we might be sorry to see them go; but we would know that they were not going into very different conditions, although they would be some distance away; whereas, in the case of death they go no miles; they are in much easier call and communication. They are going into a life where, if they have made any preparation for themselves, things will be excellent for them. The world's teachings will have to be changed in many ways if we are to understand death."

"That is because so many people seem to think that death is the end, isn't it?" asked Esther.

"That is because we have been trained to observe only what is going on on our particular plane. We have not been trained to observe what goes on beyond that point."

"Does the man use a particular pattern or body?"

"Not necessarily. The method of communication varies in the form it takes; but communicating as I am doing now, I need no body; I need have no body here. I need only to use mind power. My etheric body, my thought body as you call it, could be at a great distance as you think of it, and yet control the medium. Each of us uses a different method. Some come into the room with their psychic body because they think it is necessary. Others can be a great distance and come by telepathic means."

"Is there consciousness in the etheric vehicle?"

"No. Consciousness exists at only one place at a time. There is no such thing as a scattered state of consciousness. But there is a peculiar state of existence in which the astral or psychic or physical body is left with a grain of consciousness."

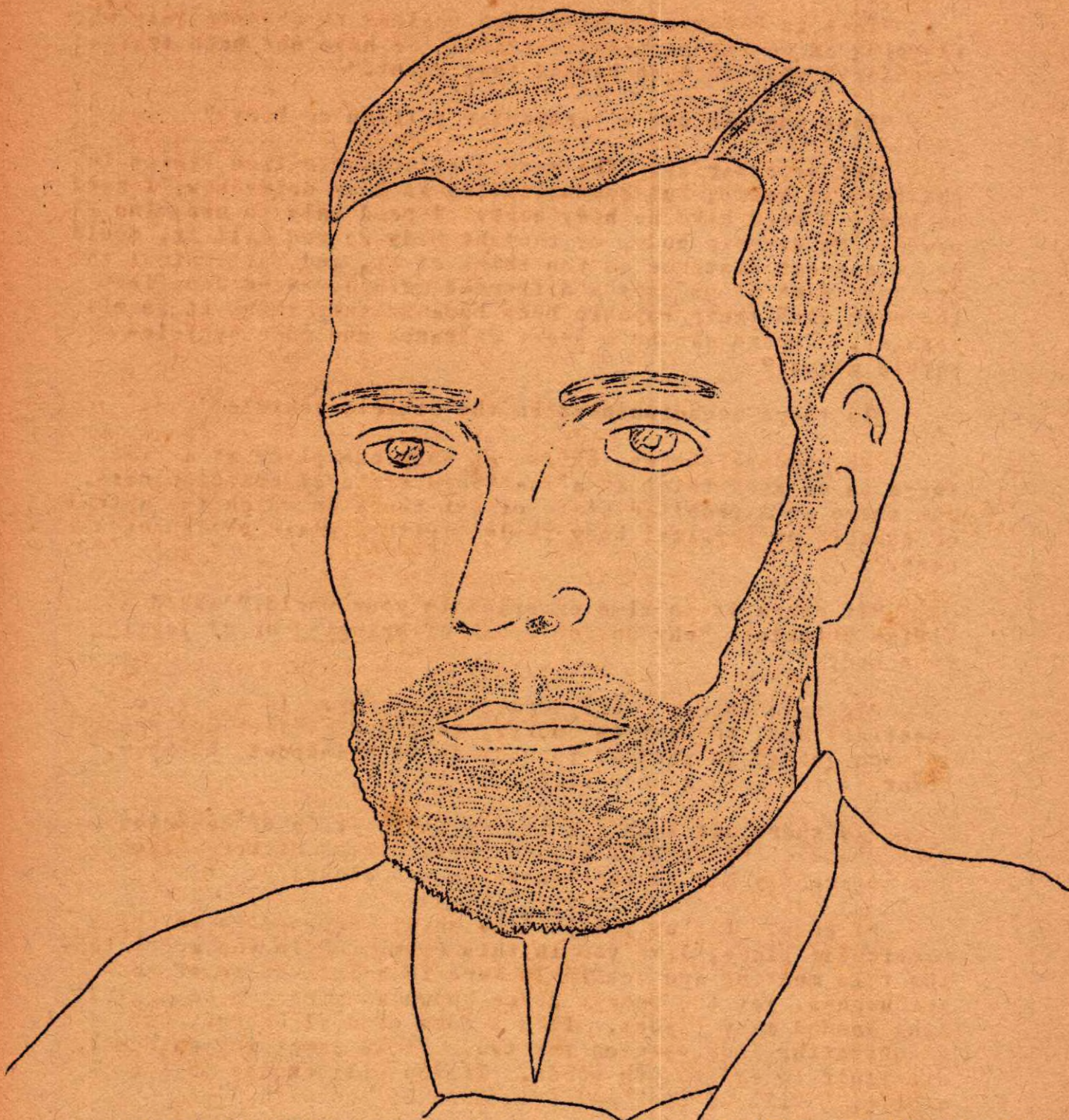
"If there is no time or space in your world," asked Vivian Brinkley, "why do you speak of bringing or of leaving your body?"

"To save energy; all motion is energy. (In reply to a question) Yes, thought is energy, too; but it does not require as much energy to project thought as to transport the body, light as the astral body is."

"Is there not such a thing as bi-location of consciousness asked Meade. "I know of a case, Mrs. Plemon of Long Beach, who apparently has consciousness on two planes."

"I know. Let us put it like this: Someone is in one particular place, like you in this room. While you are watching this meeting and seemingly here in a full state of consciousness, yet the energy force known as mind can be traveling around many places. It's a form of dual energy, but still a connecting link between the two. It is something extremely difficult to express in words. If you will excuse me for awhile, I will be back and talk more if you wish."

Ten minutes later a control enters Mark's body and chants in a foreign tongue. It goes through dance motions with arms and hands, invoking energy as in previous meetings.



PROFESSOR ALFRED LUNTZ -- He says he was a clergyman for the High Church of England in his last earth life, which ended in 1892. He was born of German and English parents and attended Eton School for Boys, Heidelberg and Oxford.

"I come to give the boy power. I go." control said.

"Good afternoon, I am Rajah Natcha. I am very glad to meet all you people this afternoon. It has been some time since I have been here. It seems you received some sort of a communication from a friend of yours who believes I was in some way connected with a person named Judge. No. It is my belief that he was in very strong rapport with an advanced yogi, an advanced teacher, a guru. Also, you were talking about an obsession case about which a lady, a doctor, had written you. I would like to hear the letter, if you wish to read it."

Meade Layne reads a letter from Dr. Ethel Lynd about a patient, a metaphysical student, formerly a member of Unity, the Theosophical Society, and, lately, the I AM group. This woman was greatly in need of help, a case of obsession.

"I, in the past, came in contact with the Ballards," observed Natcha. "These people (founders of the I AM movement) have a lot to pay for. They have caused a great many people to become obsessed by the ignorant use of mantrams. If you do not know what the expression of words does, you are bringing a great deal of trouble to yourself. Mantrams have to be understood by the ego, the personality. They have to be put forth in a certain manner. Words in mantrams cannot be used flippantly and by the ignorant. They will be like boomerangs and will come back on you."

"Will you tell us the principle in the use of mantrams?"

"Yes, to use a mantram best suited to you, you must find it in your meditative hours. I cannot suggest to you what to use."

"Is there any connection in numerical values and in vibratory rate?" asked Meade.

"Yes, there most certainly is."

"Is there any advantage in the use of two or more words of the same vibratory rate in a mantram?"

"Yes, these things have been worked out by the Great Ones."

"Dr. Littlefield spoke of using two or more words of the same vibratory rate in a mantram," observed Meade.

"Each alphabet, in whatever language the words may be spoken, has its mystical equivalent," said Natcha.

"Are some numbers more potent than others?" asked Vivian.

"That depends on what the mantram is being used for."

"Do you mean that a healing mantram would work better with one number than another?" she asked.

"Yes."

"Can you tell us why?"

"This depends on the numerical values in the person's name, his date of birth, the things concerning the person for whom the healing work is being done."

"Is our numerology system correct?" asked Meade.

"No."

"Should the mantram be made with respect to the numerical vibration of the patient?"

"Yes, because if not you will find that the numerical vibration will not be right. The same numerical vibration must be carried through."

"What if you don't know the numerical vibration of the patient," observed Harriet Foster. "Suppose you do not have the data as to name or birth date."

"Then you must call upon your Higher Self for help, and use a mantram you know has worked before."

Esther asked, "Which is most important, the Christian name or the family name?"

"The last name, or family name."

"Wouldn't it be better to use the full name?" asked Irene.

"Yes, if you know the full name it is best."

"In the case of a woman which should be used, the maiden name or the married name?"

"That involves a great deal of trouble, but if you have the time, it would be best to use the name under which the person had been born, whether it has been changed or not."

"Even if the person has been married a long time?"

"Even so, that is the name with which she came into the world. If you go into the study of numbers you will find that a great deal of your life's pattern is governed by numbers."

Today a great many people, not knowing these things, call them superstition."

"Have you any word for us in connection with Dr. Lynd's obsession case?" asked Meade. "Would the use of mantrams be indicated there?"

"Yes, a use of mantrams along with powerful suggestions, spoken suggestions. I do not know that this will now work, because this woman has caused her aura to be very badly torn; and unless passes are used along with it to heal the aura it may not help."

"What kind of passes?"

"That I do not know, because I do not know the personality I do not know her state of mind. A lot depends upon her ability to understand -- the patient's ability. Now, this curing process could be worked away from the patient; but it would take a lot of patient meditation, a lot of energy from the mind of whomever is acting as the healer."

"You do advise that Dr. Lynd use passes in healing this patient?" asked Meade.

"Yes, passes should be made and mantrams at the same time. I think, if you have the ability to do so, it would be well to formulate some of these mantrams and send them along to her.

"I will as soon as I can get the patient's name," Meade replied. "Would Latin translations be better?"

"Yes, in her case Latin would be best."

"Is there some special value in using the Latin or Hebrew?"

"Yes, the old Hebrew is better understood by the self."

Meade then asked a question about the relative value of consonants in mantrams but no answer was recorded from Natcha.

Then Vivian Brinkley referred to insulin shock cases and asked, "Is there any bad effect on the aura?"

"There is no lasting effect on the aura; but on the body, yes. The use of insulin has a strong tendency to form particles in the veins and to cause finally sclerosis of the arteries."

"But hasn't insulin been used successfully in obsession cases?" she asked.

"Yes -- you know what is known as 'truth serum'?"

"What of the effect of that?" asked Vivian.

"In many cases it shuts off the small veins running into the brain. This causes convulsions that may wear off after one or two attacks and may not. These attacks may continue over a period of time and eventually kill the patient."

"Aren't the doctors aware of this?" asked Irene.

"I should think they would be; but, if so, why do they use it?" replied Natcha.

"Is static electricity better?" asked Meade.

"That is the best."

"Is it important to have a medium present in obsession cases to take over the obsessing entity?"

"No it is not. In fact, as I understand it, it would not be a good policy to have obsessing entities enter in a promiscuous manner the body of any medium, even for the purpose of persuading its withdrawal. If a medium wishes to go into work of that sort, he should be well advised and have guides on our side and a psychiatrist in attendance on your side. I think I will go now."

"Have you anything to say to Mr. Barkus here?" asked Meade.

"You, sir, I know. You have within you the power of instant healing."

"Yes, I realize that I have been able to do what seemed to be miraculous healing," replied Barkus, "but I do not understand why."

"Follow the urge to do it," said Natcha, "for it is a great work and there are all too few like you. Your friend, Dr. Wentz, is a man who is far, far advanced in occult knowledge and yet -- strangely enough -- he cannot heal."

Control withdraws.

* * *

TRANCE LECTURE FROM SEPT-OCT 1948 ROUND ROBIN

The actual date of these talks was not given in the RR, nor the names of the sitters; but we include them here because they are a logical extension of the material offered by the Hawaiian Kahuna on April 11, 1948; and they contain pertinent observations on Hawaiian magic. Mediumship of Mark Probert.

A control takes over and gives indications he is a Polynesian and a practitioner of the Secret Wisdom. The sitters, familiar with Max Freedom Long's writings on Hawaiian magic, go immediately into technical questions on practice.

"Can the effects of the death prayers be obtained by thought-form rather than by servient spirits?"

"Yes. Could be accomplished much better by thought-form than by spirit," replied the control. "Energy, thought, can be solidified to an extent where it goes into physical body. Then, what you call boom! -- But not spirit, no!"

"Are you one of the Kahunas?"

"I am. My teachers, my masters say I come talk a little while with you, make more clear teachings."

"Would you like to speak to us about the way you accomplished instant healing?"

"In same way as mastery of fire walking, extended to some one who do not believe such can be done. It is giving of different energized forces to another -- imparting of mind substance that is clean, is good."

"If you yourself were to heal a broken ankle, would you form a mental image of a perfect ankle?"

"Yes. In forming in mind a perfect bone, you are making pattern, a good one. You are changing broken mold for complete one."

"Then the healing forces flow in?"

"Yes. Draw particles of dense matter into mold by will, or by power of mind, or same thing which takes place in what you call miraculous healing."

"Is that how Jesus did it?"

"You people of white race, you do not have faith we had. Jesus said, unless you become like little children you shall not enter the Kingdom. All he meant was to so fix your mind that you can receive understanding. I wish I could speak more plainly."

"The question has been raised, about using this means of gaining material things."

"All things which the mind feels are for its use in the physical world are good. So much has been taught of the evils of exchange in your money! There is no evil in money; there is only evil in its use. It is the same as black and white magic. There is no evil or good in either if not used in proper manner, or if used in proper manner only. Believe, please believe me, peoples, thought is substance. In a country long way from here is people in bush have thing they throw, you call boomerang. It will come back and kill you. Your thought, because it is energised substance, is the same. Thing I came to speak about, though, you please explain to white man that write book: man on death does not separate himself into many pieces like exploding snake."

(Note in RR by Meade Layne: This is a reference to Max Freedom Long's book, "Secret Science Behind Miracles." The control has misunderstood Mr. Long's presentation of the Huna concept on this point. An attempt was made to clear up the meaning.)

"Is it right to invoke the Aumakua in acts of worship?"

"Aumakua is Great Man, great Lord," replied the control, "great Mind of protector of body."

"Before the power can flow to Uhane (middle self), must the channels of Unihipili (low self) be cleared?"

"Yes, must be cleared to not thinking of self. 'No should have done this, or that.'"

"You mean the clearing away of guilt complexes?"

"Yes, or else you have block which there is no getting through. Please to tell man our peoples very happy to him for he bring back all our teachings to present peoples. The white man is very high in mind and can understand, and have to work different law of our teachings. Much better have this present generation than any which ever was here."

"That is very encouraging. Can you say anything about

time or place of the origin of Huna?"

"I please to go and find out if can talk some more."

The control departs, and returns again in four minutes. There are dancing gestures and chants in Polynesian.

"Aloha from my people. They say to me, Go, my son; explain to white peoples from whence we come. Out of the great spaces from which all humanity manifested into physical world, there are great teachings. They brought their teachings into this physical plane of substance, in order to keep an open door to the day when we here must all go back."

(Note in RR by Meade Layne: This seems to refer to a teaching common to these communicators, that all life and all phenomena of our world first existed in the etheric worlds. In these worlds are races, cultures, civilizations; incarnation or reincarnation takes place from or through such worlds. The root ideas of all religions and philosophies do not originate here in the physical, but are derived from an etheric existence however much they may be elaborated or perverted on our present plane of being.)

"Where did your people first start practising the teaching

"From out of what you today call the Hawaiian Islands. Many, many centuries ago, after tremendous, tremendous eruptions and earthquakes that swept the earth, came the many small islands. There my people took form, just as yours have taken form in your individual countries. Life on this plane to begin with was spontaneous action. Man did not at first work through what you call a biological process; it was some time later that he used this process to enter into the earth."

"What you say is taught in the white man's Mystery school.

"These (Huna) teachings, or parts of them, are held as truth in all the great teachings of the life of mankind. You can see why, because man come from out of one place, all man, all space."

"But Huna was taught and practiced only in Hawaii."

"Yes, but the same thing to be found in all life, all teachings. You take you have before me now, right here, a very fine Chinese man, Lo Sun Yat, as you have Lao Tse; they will tell you of similar teachings from their people. Long ago, Lo Sun Yat tell you, men in his country freeze wet blanket around themselves and make dry -- same force is mind from body -- same force is foots in fire (fire walking). The big mistake man makes is believing he is alone, his race, his group

is only one to have knowledge of life and great Path to glorious Aumakua. It is wrong. Now do I make things plain to you, Doctor?"

(Note in RR by Meade Layne: The endless disputes among ethnologists and others, as to the origin and distribution of the races, mysterious similarity of artifacts and ideas and other like problems, are hopeless and futile from the standpoint of these communicators. The antiquity of man on this earth exceeds by many millions of years the most liberal estimates of our savants; the various races appeared as if by autogenesis, each in its own area; yet all had a common origin on the etheric planes. To this latter fact is attributed the basic likeness of cultural ideas, and not to any prehistoric migration from the "home of the race" and a different distribution of the land masses. Such great migrations have certainly taken place, but the twelve-thousand year antiquity of Atlantis or Lemuria is as yesterday against this alleged human history of five million years.)

"How long have you been on the other side?"

The control turns his head aside, speaks to some one in his own language, then replies in English. "Seven hundred and five hundred, what is that?"

"That is 1,200 years. You came from the Hawaiian group of Islands?"

"Yes."

"Was the great magic known to you in those days?"

"Known long before that time, too. Only thing is bad, white man come to Islands, teach of white God, tell Kahuna man he have devils in him, have no power, have to rely on white man's God. Or, Kahuna is evil, needs to die and be forgiven, but cannot be forgiven unless great white man's Christ give blood to forgive him. Kahuna teachers put away teachings, hide from white man, and slowly teachings die from eye of white man, but still here. Believe me, your peoples owe much to man who writes book."

End of sitting.

TRANCE LECTURE of April 25, 1948

Control LAO-TSE speaks of the whole human race as doomed by wrong teachings, control of Mark should be left to Inner Circle; Control LUNTZ on healing, and the greed of the medical profession.

TIME: afternoon, PLACE: not given, PRESENT: Meade Layne, Harriet Foster, K. Townes, Irene and Mark Probert (medium).

"How do you do." says Lao-Tse. "I have been listening to you talk. Evidently you misunderstood my statement in speaking of fear. There are many forms of fear. However, there is intellectual fear and there is stupid, panicky fear. No one knows better than I do that the unthinking fear is very likely to drive a man to strike his opponent first. However, in intellectual fear there is reasoning and in that reasoning there is little chance of the individual or the nation striking one another. By each holding off and looking upon the difficulties, whatever they may be, with an objective attitude. Words, as all of you know, are likely to be misleading; so, do not, please, misunderstand me when I made the statement in the past about people not carrying on a war on account of fear, no?"

"Well, we admit it sounded strange to us," replied Meade.

"Yes indeed it did, exactly so. A man looking upon a thing, whether it be an explosive or a germ, looks upon it with fear of what it will do, what -- in other words he has an awesome respect for it. Of course the lowly individual of the streets, that is of a different thing. Intellectual fear helps guide the world in an intelligent manner. But you see, if a situation is studied with respect to the consequences; not to, and intend to, and hope to start a war; but rather those individuals will stop to reason with themselves. If with these modern weapons I go and destroy a country, what good is that country to me? There is nothing to be gained by such a war if one will stop and reason."

"But if our leadership is selfish and will stop at nothing," replied Meade.

"Then in that case, if this is a fact, all the great teachings by the great masters for hundreds and hundreds of years have come to naught."

"True, of course," observed Meade.

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"Then of course I am saying nothing of any particular value when I say that in that case, why fear war? It would be best to have a war and to wipe out the entire human population."

"There are people who agree with you."

"It is a very pathetic condition. You have mentioned a new kind of weapon which creates insanity of a very homicidal type, detrimental to the individual within the country. Is it not obvious upon looking about you that the position of all nations is more or less mad anyway? From all that I see; from all that I have heard, from many many years of being upon this side and remembering from my earthly experience, the same was true. Does it not point out to you that the whole human race is a race that is doomed? Doomed if there was never a war; doomed by the wrong teachings that have set a poison germ within the system that has spread like a horrible growth throughout the world; teaching everyone, and everyone to be born that is not now upon earth."

"We do not seek to be pessimistic or optimistic," said Meade, "We are trying to be realistic; we are not alarmists."

"I agree. From my height, I have a little more horizon to look out upon than you, so I agree with what you say. No doubt the world is in an appalling condition; but in all my life, physical life, the same thing existed; it has not changed. The only thing that has changed is the means, the method, the mode. The situation has grown no graver, has grown no less."

"We wish to know your present feelings concerning our present world condition from your great wisdom."

"Morally, I will repeat again what I have said, the coming of all the great teachers has been little short of failure as far as attaining what they sought to attain, which was the brotherhood of the world."

"Do you not believe that evolution is an individual and personal concern and not a thing for nations?" asked Meade.

"Precisely so. The answer lies only in the fact that every man is his own keeper, his own leader, his own thinker and he is his own personal path; That is why the world is in the condition it is in because few of us can get on the same path together. All life throughout the universe is one of a parasitical nature, struggle, struggle, struggle, war, war. No matter how small, how infinitesimal the life creation might be, to him comes something against which he must struggle. The great teachers have all taught the same thing."

"Then perhaps we should not say their teachings have been a failure," observed Meade.

"When I speak of failure I do not do so as something that covers the scheme of things, but merely something that lies on the surface, that gives you a hallucination of failure. Truthfully, no man speaks in terms of truth and has that truth fail, never. All things are on the road; life without struggle would not be life; it is a constant necessity to man's growth."

Lao-Tse withdraws. After a few moments a new control takes over Mark's body.

"Good afternoon, I am Professor Luntz. You are reciting a very fine poem there, but you know the efforts at describing the Ultimate, while very interesting and very helpful to the mind, in no way describes it. Our whole field of theology is proof of that. All our teachings and ideas fall very short of the mark. We are unhappily limited by the very things we attempt to become unlimited by and through, words!"

"Words are given man to conceive his thoughts," said Meade

"Yes, but only in the silence are a few of us able to have a moment's realization of the Absolute, and then that cannot be brought back and put into words. I would like, had I the opportunity to relive my physical life, to do a little writing along these lines."

"Can't you write through someone else?" asked Harriet.

"Possibly, but it is extremely difficult. I notice from your friend, Mr. Graham, that he makes the statement that he has no particular desire to 'roll his eyes back in his head and allow the spirits to talk to him.' That is an unthinking statement to make. He does not understand this sort of thing as much as he thinks he does."

"We are quite aware of what," agreed Meade. "It also surprised us that he should make such a statement."

"And, like all newcomers, he is quick on making his own observations and statements on those observations without experience, without long years of experience."

"I have written to Roger suggesting that he be more cautious about disturbing Mark with his subtle suppositions."

"Mr. Graham, as we all know, means extremely well, yet it is through those who mean well that sometimes great difficulties are caused. The minds of most truly sensitive people are very sensitive to forthright statements, as true as they

may be. They have a sort of -- they create a tension in the mind and then it becomes extremely difficult for us to speak. We have to override and break down that tension. Mr. Graham has his own field in life, his own pattern to follow. It is not given to him to 'roll back his eyes and allow the spirits to talk to him.' His wall of judgement stands in the way. His knowledge of what he is talking about is a barrier to further knowledge that may be very helpful to him."

"We have been chiefly concerned about Mark," said Meade. "It seems best for him that things be kept on a simple basis."

"That is what we also think. We do not believe Mark should be subjected to that sort of thing. Looking back over the meetings, you will notice that all of this work has been kept down to a simple approach, nothing to confuse and antagonize the mind and cause the mind to be doubtful of its ability as a machine for us to work through."

"I think I have erred myself in that respect," said Meade.

"Your metaphysical questions or any questions are quite in keeping with this work. The thing that I am driving at is that never should any medium, any sensitive be approached with the idea that one do this or do that because his mind is open to suggestion. It has been noticed many times in seance work, in experimental conditions where the sensitive was told that he could not do so and so, and therefore he could not. Faith in one's own ability, faith in the idea of relaxing the mind and being kind and considerate enough to give us the opportunity to speak once more to you people on this plane. I deem it an honor and I know that all in this circle on my side deem it an honor to be able to have our little say once again."

"It is an honor for us," replied Meade, "and it is difficult for us to understand why you take this trouble. We are anxious to improve Mark and any suggestions you have to make will be very welcome."

"There was a communication made by a man who calls himself Harry Laverne Twining. This man, I believe, at one time sat in your group here. I know him quite well. His effort at putting forth what was in his mind at the time, although not received in the manner it should have been, nevertheless has a lot of truth in it."

"Mark received it clairaudiently," said Irene.

"Yes. This article should be held for some time, just to see if those statements made in regard to matter do not at a future date prove to be so. All scientists seem to labor under the belief that they must use particularly large

words and expressions. I have found that so in Theosophy. So much must be talked in Latin. This is all right for those up in the same circle to indulge in that sort of thing, but to be using extravagant words for a simple expression and for people who do not understand the situation anyway is most certainly, to me, ridiculous." (to Irene) "You were talking about lemons?"

"I have been using the juice of six lemons in six to eight glasses of water a day, and was wondering if it would be all right to eat raisins to supply energy?"

"Yes, it would; not only energy, but it acts as a blood cleanser and a bowel cleanser. Raisins are an excellent laxative."

"Would I need any other food besides about a pound of raisins a day? Would starches mix?"

"The stomach and the entire digestive system is quite capable of segregating all manner of food; it is more what you will object to, what your system is sensitive to that may cause the trouble. In a well, strong person all manner of food can be mixed together and then the stomach takes over and the digestive system works out the segregation and distribution to various parts of the body."

"I have been gaining weight and thought I should go on a cleansing diet," said Irene.

"For a matter of a few days it might be all right, but I would not go too far with it. I would never at any time indulge in an abundance of starches. Very little would be sufficient for you. You will have to indulge in such things as grapes and raisins in order to get your heat food. When starches are taken away from the body, the body begins to drop in temperature."

"I feel better when I weigh less," said Irene.

"One week of this lemon and raisins will be quite sufficient and then go in for a little meat eating and vegetables and things like that, but don't depend for too long a period on these two alone."

"This mucous on the skin," said Irene, "is it perhaps from sugar?"

Professor Luhtz examined her face and arm.

"These small, rough, blemishy little things here are caused from nerves, and of course the thyroid gland becomes over or under active and takes it out on the nervous system."

I imagine for a woman -- you are about 35? Your skin is certainly solid for a woman of that age and feels quite smooth and regular to me."

"I have been more or less on a diet for eight or ten years."

"It is entirely a nerve condition. You will find it more severe when you become excited or worried or anxious about something. Try to throw off anxiety. You can only live one day at a time; and do not put up a nerve barrier against whatever is taking place, relax and allow it to take place. The worst that can happen to us in this life is to die, and you cannot do that."

"I have been worrying about Mark."

"We over here make suggestions and I do not for a moment think that either Lo Sun Yat or Lao Tse are in reality putting themselves forward and making demands, but merely making suggestions and hoping that Mark will follow them out; and you must do the same thing. Do not demand because demand is an offense to the ego, that it is not capable of thinking for itself. Never demand, but ask and suggest merely. After all, each of us must live his own life; no matter how much we love someone we cannot live for them. Excuse me."

Professor Luntz withdraws for a few minutes and returns.

"Just for a moment I have come back to talk further on physical difficulties. You remarked about a lady who gets muscle pains? You also, possibly without knowing it, hit upon the correct thing when you said it is due to the blood, and it is. The blood has become filled with toxic poisons that enter into the muscle. The blood tries to feed the muscles with good blood and cannot because this blood is toxic and causes cramping. It is due to poison in the system. Is this lady fat or thin?"

"She is heavy," replied Meade.

"There is one of your causes, wrong eating and poisons settling in the upper intestines. This enters the blood and causes the blood to be toxic. I would advise a diet that would absolutely eliminate any starches and too, I would advise if possible, for her to drink buttermilk. Hot water compacts would relieve the muscle tension, not dry heat, but hot water. However there is no use expecting any decent results without striking at the source of the trouble, the stomach, the upper intestine. If she can possibly stand to do so, I would advise as much eating of vegetables as possible and eliminating all starches, especially pastries of any kind."

"We certainly do appreciate your giving this information," replied Meade.

"I am happy to be able to give it and I feel sure that if you can persuade her to follow it you will find very excellent results."

Kay Townes broke in, "I have had X-rays taken of my back, Professor Luntz, and find that you are very definitely right about the trouble being at the base of the spine. Are they working on the right spot?"

"He is hitting the right spot. If he continues to work on that point and carry through with it, he will have you feeling much better; also, I would use warm olive oil for pains that you have here in the side. Massaging with warm olive oil will have a tendency to break down those adhesions."

"I have been trying for more than two years now to find out what causes that pain, but not one doctor has been able to suggest any reason for it."

"Yes, and you will also find a small amount of adhesion in the area where the appendix was. You use warm olive oil to massage that at least for ten minutes every night for a time."

"I so greatly appreciate your help, Professor Luntz, after all the many doctors I have consulted and the money I have spent, and still no answer to my horrible headaches until you told me the source," said Kay.

"Well, thank you. I only come to help and it gratifies me to know that sometimes I am able to help."

"In addition to my trouble at the base of the spine there are other places in the spine that need attention. Will the correction at the base eliminate these? Or must I have the rest worked on, too?"

"If one part of the spine is out of alignment, so will the rest of it be. You must get the whole back attended to. I know you are thinking of expenses and it is unfortunate that our present day medical conditions are so the worker must have to pay to keep from dying before his time."

"Perhaps I can have some benefit from my 'socialized medicine' as you call it," said Kay.

"This, I am afraid, will not come about, just so long as the medical profession can keep its thumb on things in general. Doctors do not wish to have their exorbitant living cut

down, even if it were to save the life of some one. Thank God for a few doctors that think of their patients."

"We understand that you gained your medical knowledge in your present life," said Meade. "Would you tell us how?"

"I became interested when I found that on coming over here I needed not the X-ray machine to see within the physical body, and this so amazed me that I started to pursue, not medicine, but more the body, the anatomy."

"Did you frequent the hospitals?"

"I have been to many. I find a few of your present day medical minds exceedingly advanced but the majority are exceedingly behind the times, in what they should be in true knowledge. Most men, on entering into the study and practice of medicine have had to put in so many, many years of grueling study that when they come out, for the most part, they have lost their wish to help, actually help humanity -- but only to make money."

"Do doctors on our side sometimes receive help from your side," asked Meade.

"Yes, to an extent, to the ones whose minds are open and will listen, they receive great help. There is often a surgeon or a medical man becomes very famous in his field, and why? He possibly assumes that it is on account of his very wonderful hidden ability to assimilate what he is being taught, but that is not so. He has a keenly sensitive mind to doctors on this side."

"What could be done?"

"Much more of this work could be done if the medical and surgical world would encourage your materializing mediums and stop their nonsensical discouragement of these things because all it does is bar knowledge from them."

"We realize this but we are helpless," said Meade.

"Professor," asked Kay, "does it make any difference whether a chiropractor or an osteopath does the work on my back?"

"The osteopath, the name is assumed. It does not really mean anything more than the other. However, the chiropractor started out from the beginning to offend the medical world by his knowledge. So the medical world became afraid of him and being afraid tried to bar him. The chiropractor, in order to find a different approach, in order to come up to his own,

had to find a different name, a different title for his ability and art, and so the osteopath came into being."

"But some have a different technique," objected Kay, "some are gentle and some are quite rough."

"There are medical doctors that are very rough, too. This depends on the individual. The osteopath does have to know a great deal about medicine. If we would stop putting titles and tags on one another, we might learn a little more."

Professor Luntz withdrew to be replaced again by Lao Tse.

"I have come back merely to talk a little while longer, then we will close the meeting. Regarding Mark, do not make suggestions that are too strong. Allow us to handle the affairs of this boy, please. We know what we are doing, and with his cooperation alone we can do what is necessary. You, sir (to Meade), please to understand that we greatly appreciate where you have taken this boy, and we are going to be working hand in glove with you. What you say is satisfactory to us because you know that if you are wrong you are ready to ask us if you are wrong. That is a saving grace and we appreciate it very much. We do not, and you please do not, accept the strong suggestible opinions of others. We will let you know in good time. Now I mentioned before about lecturing, but believe me I do not mean it in the way that you think. I do not. I do not want or expect that this work should become degraded in the field of lecturing to the general public. What I was hoping for rather, was that the -- your so-called intellectual minds of today would take an interest in this boy. Much could be gained, but it cannot be gained by bold statements. It must be approached quietly when you have a gathering of such minds. That is what I am speaking about in lecturing. Personally, I do not like the word lecture. I merely mean to talk a little on the various interesting topics that life has."

"You heard Meade Layne say that these talks are read by many people," said Irene.

"That, then, is quite enough of an audience. The size of the group does not mean too much. It is the minds in the group that means everything. You may have two, providing those minds are capable of asking and answering questions."

"Interest in this work is increasing," added Meade; "everything is taken down. But the group remains small, sorry we cannot get more educated people to attend."

"They will, as time goes on; so do not worry about the future of this work. We will let you know in good time what more can be done."

"We have great confidence in you," said Meade.

"Thank you. I will try to live up to it."

"Dont you think Mark's condition is better now than a few months ago?" asked Irene.

"Considerably better. This must not worry him too much, for awhile he may have to go back and work, but your conditions of living today make such a necessity. In a very short time he can once more drop away from it and relax again. He has been free from it for several months now?"

"Yes, but when he works he goes down again."

"Eight, nine, ten hours of any sort of work, unless that work holds great interest for the mind, it is very wearying."

"When he goes back to work it will tear him down again," repeated Irene.

"He shall not work that long," Lao Tse reassured her. "Now I think it will be best to close this meeting before the entire energy runs down. This will help the rest of you from feeling tired also. Good afternoon."

After Lao Tse left Kay raised the question of the recent death of a man in an underground explosion. He struck a match in a newly built cistern. It had been closed up. Investigation proved no natural gas or black damp was responsible. Then a new communicator came through Mark.

"You talk about in ground some man get hurt, you talk about? You know what cause boom for explosion? Gases from vegetable matter under the ground, seep out from under ground, fill up place. Vegetable matter cause strong gases, go boom!"

"But they only explode when a fire is lighted," said Kay.

"Sure fire light!"

"That would be the same thing as when hay explodes, spontaneous combustion?" asked Irene.

"Hay? What is hay?" asked the control. "Matter get confined in one place, go boom!"

"Where did you live when you were on earth?" asked Irene.

"I live in all the world. I do, all the world!" He refused to answer further questions about himself and withdrew.

* * *

TRANCE LECTURE of May 4, 1948

Control LAO-TSE talks of his own past, "growth is struggle," the latent mediumship of Irene Probert.

TIME; afternoon, PLACE: home of Meade Layne, 3615 Alexia Place, San Diego 16, California, PRESENT: Eileen Garrett, Lenore Davison, John Burton, Meade Layne, Harriet Foster, Mark and Irene Probert.

Temple dancer Control occupies Mark's body, goes through ritual of purifying movements and chants, invokes cosmic energy, all in foreign tongue, leaves.

"Good afternoon -- and to Madam (Garrett), how do you do. I am Lao-Tse. I am very glad to meet the people here this afternoon. This lady -- I am happy to know you both (Garrett and Davison) -- but this lady over here (Garrett) -- your health, your strength -- you must watch closely, very closely. If possible you might try to reduce down the weight. It carries too much pressure on the heart. It has a tendency to tire you."

"You are quite right," replies Mrs. Garrett.

"You could, if you would, become far more sensitive than you are now and we would love to work through you. You have an excellent mind, an extremely imaginative mind, which is what we need most of all. Imagination is the paint with which one makes life beautiful."

"Do you know who this lady is?" asked Meade.

"No, only that she throws from herself a wonderful vibration. She can go a long, long way in this work and do a great deal of good for man, those with whom she comes in contact. And no person, not even your great Christian Master, Christ -- not even he -- has come to save the world, or to bring the world up to what the Christian calls God."

"This lady is well known in psychic work," added Meade.

"I do not doubt that. It is only that I am so well pleased to meet and know her personally. Time we are limited to now. There will come a time when there will be no limit for you. When you come to my side of life you will find time endless. It is only in man's mind.

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"I think -- if you will introduce me to all of these people (Introductions to Mrs. Garrett, Miss Davison, Mr. Burton). I am Lao-Tse. I am the man, or now the entity or discarnate being -- whatever you wish to call me, who once knew the flesh before your Master Christ. It has been a question with many as to why I come to a small group or attempt to speak through an unlearned boy."

"What is learning, Lao-Tse," asked Mrs. Garrett.

"It also is of the mind. We confuse the issue by the insignificant little things that do not even touch upon the large things of life. We block our way from getting the essence of the most necessary thing for our soul growth as well as our physical growth. If I can be of any service this afternoon I will be glad to talk on any subject you may choose. I do not know that I shall be able to advance any new theories upon them. I can try."

Mrs. Garrett asks, "In working for a World Federation, can we thus find a way to maintain what man calls peace?"

"Peace, world peace -- In my time and long before, the world and man have been at ends, because that is life. Life without struggle is not life. All things seethe with struggle. To end struggle would end existence on earth. Of course, now that man has arrived at the mental point of life he assumes he may dispense with wars. Only when he can dispense with personal wars, between individuals, can he dispense with national, international wars."

"You do not see hope of that in the immediate future?"

"I do not. Growth is struggle. The development of mankind depends entirely on the individual. As the man grows, his neighbor gets the growth. He cannot change the world until he has first made the change in himself. All talk, talk, talk, lots of it, for endless time. It does no good. It is nice to think of --- But man will not be destroyed from the face of the earth. No! With his great atomic powers, with his poisons and gases, he may destroy a few but life will persist. The quest of life is the quest of God; and the quest of God is the quest of the Self. Each of you must persist in that quest. Sufficient of your culture will remain that another will follow out of it. Always enough of the seed is left to restore. You cannot kill the seed and in the seed is life."

"I would like to ask something about the wife of the medium," asked Mrs. Garrett. "Is she mediumistic?"

"Very much so," replied Lao-Tse, "but she does not know how to give way. We cannot take over."

"Do you see her as I see her now?" she asked.

"I do, but here lies the trouble, strange as it may seem," replied Lao-Tse. "This boy is, believe it, afraid to allow her to do such a thing."

"But would she not make a strong medium?"

"Yes, indeed. For myself I would gladly attempt working with her, talking through her. I think she would do well. I think, too, although I have not broached the subject before, that she could become a materializaing medium."

"Who are her controls, could you tell us that?"

"Many of her controls are in my band, the group of the boy; some of them are Chinese, some Hindu."

"Why is the boy afraid for her?"

"The mind is a peculiar machine. What it may feel safe to do itself it does not want the loved one to do; there is a strange fear of it for the other. This young woman would make a remarkable medium, though. I am glad you have brought that out."

"It is a terrific responsibility," continued Mrs. Garrett.

"Yes, it is indeed."

"But you think she is strong enough."

"Yes, she is."

"Then in good time it will happen?"

"I am afraid so!" observed Lao-Tse.

"I am not aware of my ability," said Irene.

"No, if we only had a true understanding of the world's essence, our physical living would become a joy," observed the Chinese sage. "I think I will go now. Goodbye and thank you."

* * *

SEANCE MEMORANDA from the

INNER CIRCLE

through Mark Probert, medium

Unpublished Series, 1948

May 9, 1948 - May 30, 1948

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* * *

Controls in the order of the appearance: Lao Tse, Professor Luntz, Lo Sun Yat, Temple Dancer, Arabian, Ramon Natalli, a Tibetan, Rajah Natcha, and Charles Lingford.

* * *

INTRODUCTION TO SEANCES BY MEADE LAYNE, FORMER DIRECTOR, BSRA

"These booklets contain reports of trance mediumship only, and are concerned with opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization, or religious belief. Mark Probert is a non-professional trance medium who received no compensation for some four years of service, apart from donations at a small number of public seances."

This Unpublished Series is so-called because for one reason or another Mr. Layne did not release them along with the original thirteen booklets of "Seance Memoranda." These typewritten transcripts were turned over to the present director, Riley Crabb, in June, 1959, for release when and as we could prepare them for mimeographing. The series will extend on up through 1954.

A Publication of:

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PO Box 548, Vista, Calif.

* * *

May 9, 1948

Present: Louis Palfey, H. Foster, K. Townes, Newton Meade Layne, Irene Probert and Mark Probert (Medium).

2:32 P.M. (When control appears, talks in foreign language, makes motions - claps hands, as if talking to someone)*

"How do you do? I am LAO TSE. This afternoon, you have brought a very serious conversation, serious to both you who sit here and to us on our side - more serious than you know".

M.L.: (You approve of my having made the statement?)

L-T: "I do; in all walks of life there are people who believe that they are on the right path, and they alone. Anyone apart from that path is either receiving the wrong teachings or belongs to the devil, to the black order, to almost anything that is not good. Man as a whole has the peculiar desire to degrade and lower the moral structure of his brothers in order to rise or raise himself up and put himself in a bright light. Now, I do not hold any animosity or any feelings, in a so-called evil or bad way for this man, but I can only say what I have said in the past, he is on his own path; for him or for anyone to make such accusations must be met with a stark indifference. Proceed, everyone, on your own way with calmness and purpose. You know, my friend, the black and the white magic are of the same, only difference being the way that magic is used. Now you look back over the period of time that this boy, this young man, has been acting as instrument for us, and consider by what you read from the reports that have been written, whether or not anything that has come through has been of evil nature. If one intends evil, he does not teach good".

M.L.: (We fully believe that, and have said so many times; we place no value on this accusation.)

L-T: "And for that, I respect you and know that you will carry on until your own intelligence points out to you that what is taking place is of an evil nature and then - stop. There is much work to be done in this world. No master, no teacher, no God, no anything whatsoever, in the way of intelligence, does it all alone. Everyone, from the highest Absolute on down performs his own part, his own bit, to the advancement of the human race. Arguments merely set the race back. They do not harm the teachers. The teachers find they must resort to patience with the children. Time is endless; it does not matter whether we learn today or tomorrow, but learn we must. There is nothing wrong with a so-called earthbound entity in itself".

M.L.: (We have learned that...)

*Note: M.P. remembered seeing, at this moment, a circle of monks, who bowed low and then straightened up as Lao-Tse clapped his hands in signal.

L-T: "Yes, but when that earthbound one becomes enmeshed and entangled with a person who is of a lower nature and desire for the excessive bodily things, there begins the trouble, and often times, in many cases, the obsessing entity does not even realize what he is doing. It is an unfortunate thing there are not more people like that lady (Mrs. Wickland), yes. I have known of her work for many years. That lady was very, very well protected by her own intelligent inner band, otherwise, she, herself, would have gone down into obsession in a very short time. Now for your friend who is in contact with what he calls the White Lodge, perhaps he is obsessed; all of us are at one time or another, according to our needs; I can only say to him one thing: As in your mind you see life, that, my dear brother, is the way life is; if you see evil, evil is for you; rise up out of that condition - and tho you see it as evil, extend a helping hand without putting forth the idea that the one you are to help is evil. Christ, your own teacher, did not at any time say 'you are evil' when someone came to him for aid. He merely said 'I cast out these devils' - but He did not accuse the individual of being evil. So - on closing this subject, I send my Highest Self in love and kindness to that Brother. That is all".

L-T: "Now I would not concern myself further, were I you. It is unfortunate, but go on, and as I have said - continue your close observation. And, at any time, if any of the 'invisibles' as you call them, as I call them my Brothers, come through and speak or direct you to do what is evil, my friend, close the meeting".

L-T: "You have here this afternoon, too, a young man who is, I believe, making the first steps along the path of the occult. To you, sir, I will say only this: Advance slowly; listen attentively; there is much to learn. Be not afraid of anything, because you are the power, the controller. All that is, lies within us. You have a great path before you; go on with it. For a moment I will leave".
2:48 P.M.

2:49 P.M. (Control present - sits as if in meditation for three or four minutes - finally speaks)

"How do you do! I am PROFESSOR LUNTZ. You are feeling very unhappy, young lady - do not feel unhappy. The first thing that most doctors should say to their patients is 'Smile!' It has been my observation that doctors take themselves too seriously. They frighten the patient. They should have a little more friendly attitude - jolliness; act before their patient as though there was really nothing wrong, all the time working and treating without that professional poise or pose, or sense of importance and dignity. That is very right. I think that is one of the things that upsets you; you are not looking for a doctor who knows anything particularly - you are looking for a doctor with whom you will be most comfortable".

K.T.:(That helps a great deal, doesn't it?)

P.L.: "It does. So many medical doctors know nothing about the psychological approach. Your lady doctor - she is no doubt very good in her field, but - a female should never go to a female doctor - especially if that female doctor is engaged in osteopathic treatment; there is no energy to be gained or no satisfying force issuing from the female to another female. Go to your doctor - your man doctor - you say his name is _____. By all means show him the X-rays and let him judge for himself whether he should work on you, because he is a good man; he has what you call the Christian spirit. And it is known that a man with the Christian spirit, who really feels that thing that he calls God, is going to at least try to do what is right. So you go to him, and I assure you that if he sees and feels that it is proper of himself, he will not consider the ethical point; he is not of that mind, so I feel."

K.T.: (But I'm afraid of hurting my doctor's feelings - she has been so wonderful to me.)

P.L.: "To hurt one's feelings - or to help yourself?"

K.T.: (Thank you, Professor Luntz, for taking the time to advise me; I do appreciate it.)

P.L.: "Time - is for you; appreciation is shown by what you do for yourself".

P.L.: "For a moment, I would like to talk about the young man whose picture is lying there. About the body - it has reached the stage where there is excessive alcohol in the blood; and in the kidneys - crystallization. However, proper diet would take care of that, at least as far as the body is concerned. Now the mind in this situation is something else again. This young man and his drinking is not an obsession case, at least not from my viewpoint; but he has formed a habit. He has gotten himself into the habit of doing something, and that something is drinking. I would first suggest that the physical body be taken care of by diet, especially in regard to the kidneys".

I.P.: (Isn't celery juice and asparagus good for that?)

P.L.: "In large quantities, yes; and also citrus fruit - especially lemons and grapefruit. This drinking of alcohol is a desire to escape a condition, either real or imagined. If that condition can be found through a good psychologist, his drinking will terminate".

M.L.: (It is probably a sub-conscious block?)

P.L.: "There is a secret fear of something - trouble. Do you know this young man's home life, his conditions under which he lives daily?"

M.L.: (No, but his parents are both on your side.)

P.L.: "Perhaps I shall get the opportunity to talk with them; but in the meantime, I would suggest diet, and at least an attempt by a competent psychologist to set him aright. But this won't be set right unless the physical side is taken care of first because the condition has grown from a mental one to a physical one".

"You take even smoking, it is an escape. It gives the mind the idea, the act of going through with all that smoking has to do with action. You will notice that a person who is a smoker, on having something - some problem to stump him - will reach for a cigarette, pipe or cigar, because he does not want to admit to himself that he is stumped. The ego does foolish little things to pretend that he does know what to do".

M.L.: (personal reference to smoking.)

P.L.: "Indeed yes, but that is the peculiar activity of the personality which leads to that point. Really, there is nothing wrong with it, the wrong only being in what you do or what the personality desires to do in order to have a moment's escape so that it can run into that little pocket of knowledge and come back with what is wanted. Then, of course, if the individual has trained himself to proper habits, he will still go through the same process, but maybe it will be to reach for an orange or apple, or something else. Some time ago, you will remember that a talk was had about knowledge on a given subject was to be found, not through straining the brain on that subject, but through suddenly reverting your mind to something else and going through some busy action as tho you are not even looking for it. A little more should be taught to people, especially children; it would be an excellent way to teach children instead of trying to drive something into their heads".

"I do not know, Mr. L., if what I have said will be carried out. I hope at least that the young man will see the possible value in it and attempt to do so".

M.L.: (We will give them the information; they were here once at one of these seances.)

P.L.: "They are nice people; I was coming through at the meeting when they were here".

M.L.: (She asked particularly that we ask for your advice.)

Lady Sitter: (Professor Luntz, I have a question pertaining to grapefruit and lemon juice. Which is best for losing weight?)

P.L.: "I am afraid that where you have to lose weight, it will not benefit you very much to diet too long a time, because I notice across the hips and the stomach that that is where you need to lose your weight. The excess fat on the stomach is not to be relieved by diet, but is to be relieved by making the muscles strong. So you will every day spend not more than 10 minutes on taking your exercises for the stomach muscles".

L.S.:(I have a pamphlet which says that lemon juice will prevent loss of weight.)

P.L.:"The reason lemons will prevent loss of weight is because it keeps the system, the stomach, the intestinal tract clean, and therefore the body can assimilate the food better, and faster".

L.S.:(You spoke about my eating raisins - is the sugar detrimental to me?)

P.L.:"No, it is natural sugar, but I would not go too far, even with that".

L.S.:(I will take the exercises.)

P.L.:"I would at least try that for a week or two, and let me know of the results, and possibly by then I can also have some other ideas for you."

L.S.:(I have had a peculiar ache or pain in my shoulder and hands, in the joints, and I thought perhaps citrus fruits would eliminate that, unless it is a pinched nerve.)

P.L.:"I will have to look and see for a time; excuse me." 3:28 P.M.

3:40 P.M. Control present (Unidentified).

"Do you ask for to know Kahuna? You want to know for Amakua? Great God of Polynesians--Pele?"

M.L.:(I was speaking of Unihipili.)

"That is what my people think as God - not big God, but God of body - low self. Lots of great smart man, as white think, they teach about idol God. Man from where I come, know it is low self and high Self, and not idol. Do you follow the Christian teachings? You worship more idols than we do".

M.L.:(Can you tell us anything about the way in which the low self is used for healing? Suppose you wished to heal your neighbor, as a Kahuna would do?)

"The high teachers say first, take care of self; no have bad conscience."

M.L.:(Clear up our guilt complexes?)

"Then go into silence - meditate upon wonders of high Self; each day this gathers force to self. Tell High Self to take complete control of physical body and life; give over freely to High Self. Be sure in mind what you are looking for. From there you tell High Self: 'This is what I want'. Do not put yourself and say 'I want to go this way' - say to High Self 'You take me'."

M.L.:(Do you not employ the low self if you wish to heal another?)

"Low self only can heal the person by aid of High Self. High Self passing down power to low self - low self expressing through the body."

M.L.:(Do you give instructions to low self?)

"You give instructions or desires first to High Self, then to low self".

M.L.:(To receive the power?)

"To receive the power from the High Self and to express for the low power, to express the art of healing through the hands - or through the spoken word."

M.L.:(Tell us about this: the case of a child - a boy of nine or ten - who is what we call a pathological case - something wrong with the mentality - sub-consciously, etc. Can the low self of this boy be reached?)

"Low self can be reached through you - you - you - if acting as healer. But first must go into quiet by self, alone, and call to High Self. High Self contact low self, also High Self go to boy and work in silence. Low self can not go - High Self can go."

M.L.:(To try to heal, to correct?)

"One thing - High Self of you will go to High Self of boy; then High Self of boy will tell low self of boy. Never first make contact with low self. Low self does not know; low self follows instructions from High Self."

M.L.:(High Self then will see trouble and know what to do?)

"Yes. I go now." 3:59P.M.

4:00 P.M. Control present .. foreign language .. (Unidentified - but the same who spoke to Mr. R. night before)

"Last night this man and this man, I came through and spoke. It is an honor for me to speak for I have a few things to say of much interest. I come from Arabia. A book that has been long in circulation in your country and in a good many parts of the world, what you call Oahspe. This book was dictated or worked out under full control of a very high order of etheric beings; not beings who have ever lived on the face of the earth, but beings who have had to do with the building of the universe. These beings are the holders of the secret of life, your physical existence. You know all of you sitting here lived in the etheric worlds and I do not speak of the world of what you call 'the dead'."

M.L.:(You mean what are sometimes called 'Lokas' - you know that word?)

"Yes, yes indeed."

M.L.:(Do you have names for the different Lokas?)

"In what manner am I going to identify them?"

M.L.:(Only if you have names for the different spheres.)

"I could use names, but it will not tell you very much."

M.L.:(It is only that the ancient wisdom has names for the Lokas.)

"Those are convenient tags so that they will be able to put their mental fingers on them when necessary in teaching the student. This work is far more intelligent and helpful to the advancement of the human race than your Christian bible. Your Christian bible is a marvelous book of inspiration, and is good for those who are in that cycle of life, but this Oahspe is many, many times more necessary to the advanced minds of each generation as it comes up."

M.L.:(You tell us then that this enormous panorama given in Oahspe is essentially the true thing?)

"It is very true; it is one of the highest teachings of the etheric beings. CHE WA NA, is one of the great minds of the etheric world. Every thing, every individual, comes under a classification; it is most necessary."

M.L.:(You mean in fact, or in Oahspe?)

"I am speaking in fact. In Oahspe, you will find that that is pointed out also. The earth, as you know it here, and all mankind and all the galaxies and everything that is, is a planned and ordained thing. That is why the students of all the occult teachings will tell you 'Peace be unto you, my brother, for there is nothing to worry about'."

M.L.:(Is this the sole source, from the spirits of the etheric?)

"There have been others; much also of your Christian bible, when they speak of 'God said this, and God said that', they were referring to these high etheric beings, not some entity or personality or vague being up in the sky."

M.L.:(Did this knowledge exist in any coherent form before Dr. Newbrough?)

"In small parts; different cults teaching and receiving different phases and phrases and ideas and separate words here and there. It has been going on for many, many, many generations."

M.L.:(Was it known among the ancients?)

"Indeed yes; in India - in Egypt. In ancient Egypt, the records are filled with this teaching."

M.L.:(How far back?)

"Dating back 15, 20, 25 thousand years ago."

M.L.:(Was anything known before the building of the great pyramid?)

"No. That is when the great pyramids started to come into being; they were directed by these forces to build."

L.P.:(Cahspe states that the pyramid was built about 4,500 years ago. You said 15 - 25,000?)

"No, I did not say that: I said that the teachings were in little parts started out then. But the great sum and total as in Cahspe was not given for sometime after that. It was at that period that the instruction was being given for the pyramids to be built."

L.P.:(The account of the building of the pyramids, as given in Cahspe, is that a true account of it?)

"The pyramid, if you will notice the shape - the form, was done so to resist tremendous explosive pressure."

L.P.:(Did it serve any other purpose?)

"It served the purpose of a hiding place from the people of the times, for the teachers of that time, to be used as circle rooms, lodges, where they carried out their rites."

M.L.:(To explosive energies of what type were you referring?)

"At that time"(Here someone evidently interrupts our communicator and he replies to them in a foreign language, then apologizes)
"I am sorry."

L.P.:(Is there anything else you wish to tell us of Cahspe? Any word for Wing Anderson?)

"At some time I would like to talk with this man, but do not make a special wish to bring him down here. In time, he will come of himself."

M.L.:(We will send him a record of the seance, and let him know of your request. About Cahspe - we have not known how to deal with this book, what to think about it.)

"The best and only reason it was given was so that the advanced minds of the time could assimilate at least parts of it, and come to understand and know about themselves and their connection with this physical world in a better manner. No teaching, no matter how great, can be of any more value than the minds that receive it and work upon it, and then only so much can be done. Thank you for listening to me."

L.P.: (Would you tell us your identity?)

"I can not."

I.P.: (Do you know Lao-Tse?)

"I know no one in the inner circle. Before I go - you said 'atomic war' - these pyramids will be used to put away much of your valuable materials and teachings for a future generation in the coming strife."

Meeting Ends.

6:00 P.M. Meeting Reconvenes.

Present: Mr. and Mrs. Welch, Mrs. Frankel, Mrs. Rose Locke, Franklin Lewis, Hubert Stowitts, N. Meade Layne, Harriet Foster, Irene Probert and Mark Probert, Medium.

Control: LO SUN YAT:

LSY: "How do you do? It has been a few weeks since I was back here. I am very glad to meet new faces. These circles are elevating, uplifting, and very helpful to the boy. As for me, I wish them to go on and everyone who is sensitive to make open doors of themselves. That is most necessary in this world, to bring our loved ones and guides and helpers. If the two worlds would work together, it would bring so much happiness, understanding and knowledge to the world that it cannot otherwise get."

"Sir (to Mr. Welch), I can see very well that you are a sensitive. Lights from the body show the individual who is so constituted. The vibration grows stronger and brighter, and it is that which attracts us."

"Often in these meetings it has been asked, 'How do you come and from where do you come?' Remember this -- if you can understand it you will see how really simple it is. Much of your physical existence until you get on the Path is illusion, illusory. Time and space, time and mind -- one thing. There is no there and here, and there, and there, and there. There is only consciousness, conscious awareness of your Self. When you do what you call traveling in the astral world, you have been so accustomed to going through motion in the physical body that you assume you must go through motion in the other worlds too. But no - the reason for the seeming speed of an entity going from one point to another is consciousness. They project their consciousness to the place and become aware of it. Life is far more complicated to those who do not try to wake up. They see all life as confusion. They worry about wars, international strife, and all the seeming struggle and chaos, because they themselves are asleep. They do not see the plan and purpose back of life."

"Now, I did not come to hear myself talk. If any of you people would like to ask any questions, I shall endeavor to answer them."

Mr.W:(We were speaking of Devas -- would you care to speak of them?)

LSY: "All of us attract to ourselves what will turn out to be either good or bad. Now, mind you, there is no real good and no evil of itself; it is man's attitude towards it. So, if he attracts Devas -- that's fine. It is a necessary thing for that person. If he attracts the so-called greatest Masters, there is nothing so wonderful about it. It is only that the person is prepared to cope with the new learning that is to be presented by the Devas, the Masters; or, if he is not of such a good nature, as you say, he will attract what you call evil ones. He is of that nature, so will attract them."

M.L.:(Will you tell us something of nature spirits -- elementals?)

LSY: "Nature spirits, for the most part, come as a force to help your health. Their energy is beneficial to one who is ailing, but it depends upon the nature of the nature spirit. Some you do not want; they carry with them a malefic vibration that can be very bad for the individual."

M.L.:(Can you shed any light on the evolutionary origin of the Devas?)

Mr.W:(Is there anyone on the earth plane capable of receiving anyone as high as a Deva today?)

LSY: "Yes, there most assuredly is. You see, the greatness, or seeming greatness of the intelligence that comes to an individual -- in themselves they feel no sense of greatness. They come to impart a little knowledge that will be helpful to the one who is on their particular road in life. That is the mistake that the human makes, in thinking that one man is higher than another. You can readily see what the results of such a supposition would be. It would give the one above the opportunity to look down upon the other, which is not good for that individual; it makes him feel even lower than before. He feels that he must look higher and higher, while all he needs is to look here (touching breast). That is the -- what you call the temple. Inside is the Great Thinker. There is nothing higher. If only he would stop looking out in the ether, miles and miles above himself, and look inside instead!"

Mr.W:(You were a Taoist when on earth?)

LSY: "Yes, I was. Now, you want to know where in the evolutionary scale Devas and all the other entities fit in. I could turn that around and say, 'Where do we fit in'."

M.L.:(Man is sometimes referred to as a nature spirit.)

LSY: "Yes, indeed. Every individual comes into its own field of energy. One form of energy plays back and forth with the other energy. The two are necessary to work together."

M.L.:(Is that the way the Devas work?)

LSY: "Yes, through inspiration. And remember that inspiration may be evil. It depends upon your own nature. Nature attracts something that is native to itself. The same way that the proton and the neutron work together. This in time works up another condition and something new is born. In all of life there is the positive and the negative in everything. Nothing can exist without the two -- and yet they are the same."

H.S.:(Is that polarity?)

LSY: "Yes."

M.L.:(We are still not clear about the status of the devas in relation to humans and elementals.)

LSY: "I think I will ask you to excuse me for awhile." 6:20 P.M.

6:32 P.M. Control speaking in foreign tongue, chanting and making dance motions with hands, as on other occasions. Dancer explains:

"This dance I do to Cosmic Mind; I do this to call down into body the cosmic force. Then go back up, take out bad force, set free on ether. Come back down with fresh force. Push hands to each side to push away bad force. Do this (bowing, with extended hands, palms up) to show very grateful to Great Mind for this force. I go." 6:34 P.M.

6:35 P.M. "Good evening, good evening. I am RAMON NATALLI. You were talking awhile ago about planetary spirits. Now, just what do you mean?"

H.S.:(I would like to know the influence of the planets on the people of earth; are there really malefics?)

R.N.:"The force of the energies that flow out from the planets makes themselves felt by all things on earth. The waxing and waning of the moon throws off a great sexual force upon man; that is, the full moon. The waning reduces the force. All planets affect man in one way or another. I am not an astrologer, but I do know that there is an actual force, an energy that affects mankind. Some cause illness; some cause suicidal tendencies; some cause great elation and inspiration. But as to their evil intent -- I do not think there is such."

H.S.:(Specifically -- as an example -- when Saturn, which makes a revolution in about 25-1/2 years, when it passes again the point where it was at the birth of the person -- what is the effect?)

R.N.:"It depends a great deal upon the conditions under which the child was born. It depends on the mentality of the parents and what they have given the child in the way of hereditary force. If the child

born under that sign is born of parents of poor minds, weak wills, the child will have an extremely hard time at that point of his life, at the return of the planet. You see, while this energy, this force from the planets has a great influence on man, man has a great influence also, and he can resist or accept that force, that energy. It lies within himself. We like to be able to say, 'The stars, the planets are so set against me that I cannot do a certain thing.' And then the Christian says he cannot do a certain thing because the devil won't let him; the Theosophist says he is shut off by his shell; the spiritualist says it is an evil entity making him do this thing, and so on. And it all has a certain amount of truth in it -- yes; but also it is excuses. Man governs himself when he knows how. When he does not know how; when he is just the ordinary person of the streets who has been taught nothing, he has to have his 'shells' or his devil or his evil entities -- planetary influences that make or break him."

H.S.:(But there are planetary spirits?)

R.N.:"Now, if you are referring to the great beings that have created all this (referring to all about us), they have influence also, and a great influence on the human being; for it is in their hands -- the planets, stars and all that goes to make up the vast void; they have it in full control. Often you have peculiar phenomena - such as the flying discs, careetas -- whatever you wish to call them; the Etherics have a plan, a purpose, and they gather these things into your physical world -- these things you call skycraft. But it is not only in the sky. Daily these beings, unknown usually to you, walk your earth. They are capable of taking forms that are usable to them in the place and the form they wish to be."

M.L.:(Can man come into contact with them?)

R.N.:"Yes, but I would advise that you be very careful how you do anything like that. Because they are beings of tremendously strong vibration, and one coming into your aura would be likely to cause you great pain. The planetary rulers and the Etherean people are one and the same."

M.L.:(Have they had earth life?)

R.N.:"They have never had earth life except when they wanted to come to a certain place for a certain purpose."

Mr.W:(Is it not true, then, that our evolution carries us to other planets?)

R.N.:"That depends upon the direction in which you wish to progress. All people do not reach such a stage; not because it is so desirous to reach that stage, but because they are not suited to that thing. Each of us in this life is cut out for certain things -- to follow a certain path. That is why no man can say his path is the right one, because it is only right for him."

I.P.:(Natalli, were you here when we spoke of OAHSE this afternoon?)

R.N.:"No, I have never heard of this OAHSE; what is it?" (M.L. explains what it is.) "Of this particular book I do not know, but there are many books of an inspirational order, and I will use the term quite high order -- but then you come up against a difficulty when you use that term, for what is high to you may not be worth a nickel to your neighbor."

"I think the time for you people (guests) is short. You have other engagements this afternoon. I am sorry, but there may be other times that you can come." (Mr. W.: We certainly hope so.) "That is all we can do -- hope. I can come back and speak to you whenever you so desire, if you will let me know in time, because I, too, have work to do and cannot always come on call." (H.S.: Could you come to Mr. W.?) "I think so, but a great deal depends on it. Remember, my friends, this is life and the power of life that we discuss cannot be covered in a few minutes. This search for truth is the only thing worth while."

Mr.W:(It is unfortunate we have to go now.)

R.N.:"Yes. Mr. Lewis, your friend, Professor Twining, wishes to speak to you soon. At your convenience, we will try to arrange it."

Mr.L:(You know him then?)

R.N.:"Yes, he is in this group. Goodbye now." 6:50 P.M.

May 16, 1948

Present: Mrs. Truax, Mrs. Clark, Mr. Behrens, Mr. Braubach, Miss Begley, Mrs. Marteeny, H. Foster, K. Townes, Newton Meade Layne, Mark Probert, Medium.

2:32 P.M. Control speaks very angrily in foreign language then in English: "No talk - smoke way down in throat - no do. Poison system -- make sick and die; poison go to brain, clog cells." (Control very upset - trembles). Calms down, says: "So sorry talk loud, make much noise - sorry. Make much fuss about smoke - sorry. It is just I come into boy's aura and smoke is new to me, make me no think good. Not able to operate good through talk. Smoke all time? Boy smoke all time? Up in Tibet is weed look like morning ---- . Little bud like - smoke - dry this and smoke and make have big dreams. No very bad for system, no; goes out of system soon, quicker than stuff you smoke now; called LaTi. Produces vision - see free from body - make for rest of body, you go out. Throw you out onto astral world, but not bad - good; you go out easy like - like pull out slow. In normal projection from body is shock to body at first, when learn to do, but with LaTi, it take out slow, and after, no bad effect."

M.L.:(Is this plant known to the western world?)

"Don't know; it is no bad for body."

M.L.:(Bad for mind?)

"Only for ones who desire sensation only, but for mind who advanced, wants learning more, no."

M.L.:(Can you keep control on the astral?)

"Much better control; no feeling agitation of body, left behind. I go." 2:40 P.M.

2:42 P.M. "How do you do? I am LAO TSE. You have here this afternoon a very fine gathering and I am very happy to meet all of you. On such a lovely day as you have, you should hold such a meeting out in the open".

M.L.:(Can you sense the kind of weather we are having?)

L-T: "Oh yes indeed. When entering into the consciousness of what you please to term your material world, I become then quite aware of all that goes on. When I turn my consciousness away from it, I turn back to my plane. All life is a state of consciousness. That which you are aware of is for you, your life, your existence. Apart from it, for you, nothing exists. Each one of us born into your way of thinking on this side of the globe have been taught that there is nothing to life that needs to be learned except the most commonplace of things. All you are taught to see is that which is on the surface; you do not even attempt to train your young to see below, to realize that life is not what you see on the surface. The surface is merely the glitter, the thing that attracts. Throughout life, of course, on first entering the physical world man must learn slowly. He must approach life from what he assumes to be the outer - something outside of himself. As time goes on and as each individual desires to know more, then the door is further opened. When the desire to learn ceases, the door is closed and no matter how you try to teach an individual that is not prepared to learn more, it is futile."

M.L.:(Are there a great many people on your side today?)

L-T: "There is a great gathering on my side; it is not often that I refer to such things as my own plane of existence and now I only wish to say why I presented a mental picture of myself and a group of my followers to the boy. He, even in the most abstract manner, with a few lines, has attempted to transpose that mental projection onto paper. These monks that I brought along are really not necessary - they demonstrate nothing in particular."

M.L.:(Were they actual personages?)

L-T: "They were merely mental projections and not an actuality."

M.L.(Pictures you created?)

L-T: "Yes, in order to lead him further on into the field of the abstract. It is the unseen that is real and not the seen at all."

M.L.:(Was it an image which you held in mind, reflected in the consciousness of the medium?)

L-T: "Yes; that is the same manner in which constructions are made for those who first pass over to our world. When you first come over here, especially for the novice - the one who knows nothing of continued life - those who have gone before him build things for him to see, beautiful or otherwise. In other words, when first coming over, others make your world for you and in due course of time as you learn, you begin to construct your own world."

M.L.:(Is this world tangible?)

L-T: "Just as tangible to us as your world is to you. All life is planes of consciousness, states of consciousness. We talk and we are taught much about high and low. Sometimes this should not be done because to put into the mind of an individual that someone is higher than himself, tends to give that person a sense of frustration instead of building in him a desire to climb up to that plane. He sometimes feels that he can not, because sometimes his vision is so high that he can not feel capable, it lowers his sense of morale, his sense of desire. Whereby, if we taught that all things are equal, no one is higher or lower than anyone else. All things come from the one thing. The only advancement that is to be made is one of a mental nature. Now I have talked enough, so I would ask if someone has a question and I will endeavor to answer it if I can. Taking into consideration that I only know what is suited for me to know, and I can only tell you what I know."

K.T.:(You mentioned having meetings outdoors - tell us more about it?)

L-T: "We will come to that and I will let you know in plenty of time."

Mr.B:(What, in your opinion, will be the outcome of the present Jewish-Arab war?)

L-T: "From my observation on this matter, I would say that the Jews will finally settle in Palestine, that the Arabs will before long come to an agreement and allow them to settle there. That is their natural home; they must go home. All peoples must finally return to their original place. I would say that before this year is over that the thing will be settled, at least to a large degree."

Mr.B:(Do you mean that all people return to their own place - what about Americans from other countries?)

L-T: "Not in that respect. It is only that when a people have been so scattered as the Jews have and so persecuted, they must go back from their original point and find a pardon, a forgiveness for the things that they did in the past that caused them to be so hated and sent away from their own country, and scattered throughout the world. You see, the Jews have an over-all guilt complex. And until that guilt complex of the people has been forgiven, they will continue to battle and continue to feel they have been persecuted and must, therefore, fight. It is much more of a mental condition than a physical one. The Arab and Jew condition is on the physical side, not actually a hatred between the two races, but they are being used by both this country, by England and other countries, to gain physical wealth for these countries. But in the essence of the thing, it is a mental condition of the Jewish race as a whole."

M.L.: (Where did this complex originate?)

L-T: "That will take much telling; it is the original belief in the curse of Cain."

M.L.: (Is the basic cause of Anti-Semitism?)

L-T: "Yes, a guilt complex in an individual or in a nation can be the downfall of that individual or that nation until they have gotten rid of it."

M.L.: (It has nothing to do with the Anti-Christian?)

L-T: "That is only another aspect of it."

Mrs C: (Does it go back to the time of the Covenant?)

L-T: "Yes, it does; that I know. That is why I say there is no actual hatred between the Jews and the Arab. That which appears to be hatred now is something that has been stirred up by other nations, by the desire for material possessions."

Mrs T: (Does your use of the term 'Jew' relate to the people as a nation or group - or as the original esoteric term?)

L-T: "The original esoteric term. To use the word Jew is merely in this instant one of a political design. The very term can be used in such a manner as to cause racial hatred. There are certain terms that smack of meanness and contempt."

M.L.: (Is not 'Hebrew' better?)

L-T: "Yes indeed; as in your country here, an American is an American. In foreign countries, Europe sometimes, you are referred to in an affectionate way as a 'Yank', but most often in a sneering and nasty manner is 'Yank'. You see how words can be misconstrued by their use. For a moment I will leave, but I shall be back in a while." 3:01 P.M.

3:45 P.M. RAJAH NATCHA:

R.N.: "I am the Rajah Natcha. You have an interesting topic this afternoon and I would like to discuss it for a while. Your scientists are very gleeful over the fact that they have discovered what they call the stuff that holds matter together. Now I suppose they will be despondent until they find out what the stuff is that holds the stuff together. All one can do about learning is to learn a little more. There is always a little more to learn. There is no end to division of matter, so therefore, there is no end to anything -- thought, or whatever you will. Mind being the center of control of all things and on all planes of existence. Whatever is matter, its original essence is mind stuff, which, in its finer sense, is also a substance. There is no escape from substance. We may assume that we would like to be so very spiritual, forgetting at the same time that spiritual is substance. Now you talk of the patterns or forms made from salt crystals and things of that nature. I don't quite understand, I didn't fully hear the substance of the theme. Could you please explain a little more?

M.L.: (Explains about Littlefield's experiments.)

R.N.: "The evolution theory is not at all the truth of things; it is an approach to the truth, and a somewhat respectful road for the time being, but evolution is just another way for man to explain the unexplainable, until he goes on and learns a little more. When this earth started to produce and make forms of life it was done through what is known as spontaneous generation. These took place throughout the entire world; Man was not born in one spot like his Christian teachings have it, in the Garden of Eden. That, I am sure you all know sitting here, is merely an esoterical teaching. The Intelligence-Absolute that desires to create a certain type of life into the physical realm takes into consideration the conditions under which that life is going to have to live so this Intelligence, which all I can say about it, is somewhat of the Absolute in nature. It forms the psychic mold or pattern, projecting it into an electrical magnetic field."

M.L.: (What is the life history of that pattern? How long does it persist?)

R.N.: "It persists just so long as it is capable of advancement and growth. As soon as it has advanced to its own state of ultimate knowledge, the pattern changes and it becomes something else."

M.L.: (Dense matter? The pattern itself changes in etheric or astral matter?)

R.N.: "No, the pattern itself changes to an extent because in due course of time, the physical that that was formed from is going to need other things to live in the changed condition of its surroundings, so it changes the pattern to conform with that change of earth life and the surroundings in which that thing finds itself."

M.L.: (Take sea shells for instance - a shell is completely powdered - there is an exact reproduction of the shell - what happens?)

R.N.: "Now this has to do both with the mind of the individual and the cosmic mind working together."

M.L.: (But not with the conscious mind of the individual?)

R.N.: "That all mind is conscious and always will be conscious, you can not possibly escape. Now why, to begin with, would the individual start out on a search? Was he searching to see if such a condition could be brought about?"

M.L.: (Experimenting).

R.N.: "So - all things keep their own pattern as thought of by the individual; also, they have a cosmic pattern. The substance from which that shell is made continues to exist for minds to work upon."

M.L.: (The pattern continues?)

R.N.: "The substance - the pattern - in the pattern of the original shell, yet."

M.L.: (Where does it exist?)

R.N.: "Where - to you and to other people - must mean place, so there is only one possible place, and that is in the creative mind; the mind governing the atomic structure or the mind capable of reconstructing with the thought atoms of the cosmic mind."

M.L.: (Is that equivalent to saying the cosmic consciousness?)

R.N.: "Yes."

Mrs T.: (In the level or state of virgin substance?)

R.N.: "Yes. You see there are so many words that could be applied and yet that is one of the greatest troubles with our mode of thinking. When we have to think in words, we become lost."

M.L.: (What calls the form into being on the slide? Or is that not an intelligent question?)

R.N.: "The question is intelligent, but whether or not I can answer it in a like manner is something else. The substance material, this time, out of which all things are born, leave a mental impression upon that substance which can, under proper conditions, be recalled or reconstructed back into the physical, and the reason that these things do not last for any great length of time is because they have no life of their own, no energy of themselves. That energy is a projection of the mind of the individual that is investigating the subject."

M.L.:(But the inorganic form does last - indefinitely.)

R.N.:"This is indeed an intriguing subject - something which I have never come up against. This actually has taken place?"

M.L.:(Oh yes, it has been done; they even get living forms...)

R.N.:"One time I said to you, in answer to a question that there is no Absolute Knowledge - that no school of thought, no matter where, gives one a preparation for the complete answers to life so that at sometime you will not be shocked and stunned and held with awe at looking at life."

M.L.:(If an octopus, etc., appears on the slide, is that a real production of the original form?)

R.N.:"I would say that it is, but this is a subject that is unknown to me. I merely gather from what you say and from what I have learned that that is the thing -- that is the possibility. I will have to go and investigate and study and look into this thing. It is most remarkable."

M.L.:(It is revolutionary and disturbing.)

R.N.:"And no doubt extremely disconcerting to all religious teachings."

M.L.:(Species persist...)

R.N.:"A re-expression would be a more likely term - but not, I am afraid, as thought of, not in exactly the same manner - more in a zombie manner. In other words, without intelligence of its own."

M.L.:(You think it has no life energy of its own?)

R.N.:"I do not think so - mind you, I say 'Think so'. That leaves me in a position to go and study further."

Mrs C:(Relation between this and the atomic bomb?)

R.N.:"An interesting theory - very interesting - leaving me more room for study. There are so many approaches. These approaches give man endless time to enjoy himself and to lose himself in the beauty and the awesomeness of life, because in the last analysis of it, happiness is to be found only in the loss of the personality, the concentration on Self. By that I mean to get away from the physical self is to find joy."

M.L.:(Martin's theory - lost body but not its life force...)

R.N.:"One of the most difficult things to understand in connection with this is consciousness in connection with time. Time is so wrapped up in consciousness and things are so wrapped up in time and consciousness; then stop and consider the fact that all is merely

consciousness - a riddle within a riddle within a riddle. Nevertheless, that is not answering the problem, but if you will give me time, I shall go into it on my side and see what I can find out."

M.L.:(I am not too familiar with the subject myself; it is new to me.)

R.N.:"I think you have done remarkably well with a most difficult and profound subject."

M.L.:(K's suggestion. Mentions Professor Twining's interest in the subject. Asks the Rajah if he knows Professor Twining.)

R.N.:"Yes, I do. What he seemed to have neglected to do was to get his instruments properly sterilized - not enough - his method of sterilization was not sufficient. In this other case where intense heat was used, is much more proficient."

Mrs T:(Is not colloidal substance a carrier of electronic charge?)

Question unanswered - control changes. LINGFORD present with his usual smile. 4:15 P.M.

Ling:"Perhaps you had the highly honored prince slightly flabbergasted. I really think he was a great help too, Newton, I really do. He is a highly educated man and a handsome one. He could be a great deal of help, Newton, and I am sure that he will come back and talk a lot on this subject."

M.L.:(He has attracted many admirers from our publications.)

Ling:"He should; he is really a learned man and I am certainly glad that you gave him that question, because I would not touch it."

M.L.:(You have not been around for quite a long time.)

Ling:"Well, there is a lot doing on my side as well as on your side that I like to go and see every once in a while. I have thought of you people here so I am here in the spirit if not in actuality. It seems like the audience is sort of dribbling away today. Where is Irene?"

M.L.:(Vivian! Know anything of her?)

Ling:"Oh, by the way -- I wonder. No, I guess not. I feel sort-of out of place somehow. Perhaps it is because I have been away - possibly got out of practice."

M.L.:(You spoke of many things going on - can you give any news from the astral?)

Ling:"You seem to be having a growing labor crisis here - be on guard. That is liable to get out of hand, and if it does, you will have a great deal of trouble - difficulties that will make people at large very unhappy, and short of all kinds of things."

M.L.:(We have been gravely concerned. We have been warned of something to happen in June.)

Ling:"And well you should be - it is very likely to cause wholesale internal strife. I do not care for unhappy predictions, but nevertheless this trouble is reaching a critical point and if it is not stopped, well, there may be many, many people starving to death and I am not pretending or fooling - besides a great shortage of clothing and all other textiles. Yes, in this country - not because you have not the wherewithall to produce it, it is a blocking by evil forces."

M.L.:(Are you referring to evil forces on our side only?)

Ling:"No, I am not."

M.L.:(Some interference by forces from your side?)

Ling:"All strife that stirs up the mental -- what would you say? Violence produces a sort-of vortex in the ether, and this, if it reaches a high point, can explode and burst back upon the people and cause tragedy no end. Watch violence of any kind, and then watch the reaction of nature to violence."

K.T.:(Observation that industry is getting what it deserves - taking advantage of workers, etc.)

Ling:"That is true - none the less, this condition is bad, and violence is no way to solve a problem. It is only human, yes, and then again, the ones who have been pushed around for so long will naturally react in a violent manner. However, you people all have to learn, and if learning is done the hard way, if that is the way you like it, that is the way to get it."

M.L.:(We have no individual choice about it.)

Ling:"I know. I do not refer to the people who are outside of that condition, who have nothing to do with it, but I refer to the people who are mixed into it -- not the people who are doing the battling and fighting, but the heads of both labor and capital and organized religion. Do not think for a moment that religion is not mixed into that turmoil; they have much to gain. If religion kept out of all politics and out of all fields except the teachings of God and spiritual man, then they would be doing a great work."

M.L.:(But such has not been the history of organized religion.)

H.E.:(But new truly spiritual philosophies are making their impression, apparently).

Ling:"Yes, and for that you can well be joyful. Do I sound like a preacher this afternoon?"

M.L.:(Perhaps some of these things will be remedied in our new world?)

Ling: "Talking about any situation is merely so much air; the thing is, to do something - but no one seems to know what to do."

M.L.: (We can not act except under leadership).

Ling: "I don't suppose it would do any good to hover over these people with a machine gun and tell them to stop their fighting, because if you did that, they would accuse you of being a dictator. They love to fight, and they fight very successfully - in fact, without their ability to create turmoil, they could be very unhappy. They are the selfish people who want things for themselves, so in order to get what they want, they stir up the mob. Newton, I am tired, I think I will go. I do not feel that I have made my time here this afternoon very profitable, I am afraid." 4:30 P.M. Lingford departs.

May 23, 1948

Present: Dr. Martha Welpton, Dr. Nelle Arnell, Miss Frances Eaves, Mrs. C.A. Smith, Dr. George H. Cruikshank, Mrs. Delta Hewitt, Mr. & Mrs. Harold Rives, Dr. J.F. Sanders, Harriet Foster, N. Meade Layne, Irene Probert and Mark Probert, Medium.

2:10 P.M. Temple dancer, chanting in foreign tongue and making usual dance gestures with hands and arms; then explaining in English, as before, that certain gestures, "going up" take out the bad vibrations from the boy into the ether; then bringing down the good forces; pushing away the bad forces - first one side, then the other. Finally, bowing and extending hands, palm up, "to show very grateful to Cosmic Mind for power, for new energy, divine force in boy." Left at 2:11 P.M.

2:15 P.M. Control: PROFESSOR LUNTZ.

P.L.: "Good afternoon; I am Professor Luntz. There is a nice group here this afternoon and there are many things to talk about. If there are any questions that I can answer, I shall be very glad to try. I first want to remark on the condition of the body of the boy after the dancing personality took over and left. I know very little about what he calls 'the Cosmic Mind,' but I do know that the activity that he puts the boy through certainly stirs him up, stirs the blood stream up, causing it to flow through the brain more rapidly and thereby making it easier for us to come and talk. As for keeping out what he calls 'evil spirits', I don't know."

"Dr. Welpton, I talked with you some months ago. I think, as I look back, that the conversation was about your eyes, and I believe I made the remark that there were small formations along the optic nerves -- at least, one of the nerves. Do you know whether that is true or not?"

Dr.W:(No - I do not.)

P.L.:"I wish, if possible, you would sometime have that looked into.
- It would be very gratifying to know, one way or another."

Dr.W:(I know of no way this could be done; have you any suggestions?)

P.L.:"X-rays cannot do it, because, as you know, they go through the nerves and they would not show in the picture. But when you come over to this side, you will find that you can, on looking at a physical body, see the working parts, like an X-ray, but better. Now I do not know of any instrument on your plane that can do that. Certainly instruments can photograph only certain parts. Your X-rays penetrate much of the tissues without showing very much."

I.P.:(What would you suggest for Dr. Welpton's trouble? Do you know what caused it?)

P.L.:"There are certain foods - and there are also mental conditions that operate upon foods in a different manner. It is difficult for me to say, one way or another for sure, that the foods themselves cause discomfort and sickness, because the mind enters in too strongly there. It cannot, in my opinion, be said that one special thing is the cause of any illness of any kind. The best medical doctors can do is to segregate certain things and judge their activity on the body. But as for being able to say for sure that a thing causes death or illness -- I do not believe it. There have been numerous cases where people have taken poison enough to kill several people, and yet it had no effect. What about that, Doctor?"

Dr.W:(I don't know).

P.L.:"So, doesn't it appear that the mind is the governing factor? Then, we will take the case of people saying fire is hot and will burn you to death. And yet there are known cases of fire-walking, of sticking hands into ovens and having them come out unburned. Just what do we know about ourselves/"

M.L.:(Can the Doctor's trouble be approached on the mental or psychic side?)

P.L.:"I think in her case it is a case of nerve tension over a period of years, as well as overuse of the eyes - eyestrain. Mental tension will bring on this condition; it knots the nerves, cramps them, it stretches them."

Dr.A:(Could the condition be a deterioration of the nerve tissue itself, or a lack of protein or any of the end products of protein? Or could it be caused by pressure from a blood vessel on the nerve?)

P.L.:"No, I think it is more a deterioration. It may be gotten at through the mind. But it has gone on so long -- it has been a great many years coming on -- and whether it can be gotten at now, at this late date, I would rather not say. There are too many factors for me to say that one or another form of treatment is good or not. Do you see what we are up against, Dr. Welpton?"

Dr.W:(Yes, I do.)

P.L.: "I did not study medicine when in the physical body, nor since coming here. It is simply that I have come into the study of anatomy since I found I could observe the body with the psychic eyes. There are people still in the body who can do this. There was a boy several years ago who was taken before the British Royal Society of Medicine, at London, who could do this. He amazed the doctors."

M.L.: (Yes, we have known of such cases.)

Dr.W: (Were you able to contact any other entities about my trouble?)

P.L.: "No, not anyone who sees the situation any different from the way I do. I have talked it over with a number of people, but none sees it any different from me. I am extremely sorry I cannot offer any more helpful suggestions at this time. Has anyone else any questions?"

H.F.: (I have been having a good deal of trouble with my hands and arms - a sensation as if they were asleep, but worse than that - a feeling as if scalding hot water were being poured over them. Could you suggest the cause, or what to do about it?)

P.L.: "You have a nerve blockage, and I think you would find the cause of it in the spine."

H.F.: (Then chiropractic treatment might help?)

P.L.: "I do not know. I would have to look more closely into it and examine you more closely. If I were you, I would have a metabolism test made."

H.F.: (It might be a glandular imbalance, then?)

P.L.: "More a condition of the spine, a nerve contraction, a nerve pinch. And added to that, your food is not being assimilated in the proper manner. There is a lowering of the circulation; poor circulation. I would like to ask these doctors here whether what I say is possible, I would like their opinion."

Dr.C: (We are interested in knowing the bearing the metabolism test might have.)

P.L.: "I think it would show that the food is not being assimilated, I think I will ask you to excuse me now." 2:30 P.M.

(Conversation among group concerning automatic writing, slate-writing, etc.)

2:50 P.M. "How do you do? I am LAO-TSE. I am very happy to know you all. Again the question arises concerning your automatic writing, your picture-painting, your materializations and all that sort of thing you call phenomena. All life is phenomenal. Mind is the

governing factor of all life; mind can produce what you call physical things. Don't think for a moment that you can continue with any given thought, that you will not sooner or later come face to face with that thought in a material form. To produce any kind of automatic writing, the thought is in some manner used to project. That, sir (to Dr. Sanders) goes for your black-paper writing. No actual writing goes on. You observe the writing closely and you will see under your magnifying glass that no point has been used with which to form the writing. Substance is taken from the ether by thought, and also taken from the body. Various chemicals of the body are used to perform all automatic writing."

M.L.: (How does it happen that such writing so often reproduces the individual script of the deceased person with all its peculiarities?)

L-T: "Each individual is something within himself; he is characteristic of nothing else but himself. Whatever he comes in contact with -- it is through himself that he understands that thing. So, in automatic writing the character of the individual follows through in the same manner -- the precipitated writing."

M.L.: (I think that is not what we call automatic writing.)

L-T: "Then, just what do you call automatic writing?"

M.L.: (Direct writing, or precipitated writing, often shows the exact script of the deceased person.)

L-T: "Exactly so. The mind of the individual, having lived on your plane of existence, having acquired a style of writing, retains that in his mind and precipitates the writing in that style."

Dr C: (And what when the handwriting does not correspond with that of the one on the other side?)

L-T: "The acting medium enters into the scene. There is a meeting point - and if the mind of the medium is stronger than that of the invading entity, you will have the characteristics of the medium in the writing. The same is true of a group of sitters. The strongest personality in the group is apt to dominate the entity."

M.L.: (What about the cases where it is a living person?)

L-T: "I am going to go off on a tangent for a moment. There are many things that are not observed in the proper manner. What you call time and space enters into most of your psychic phenomena. Time and space are one and the same thing. There is no way to separate them. They are mental concepts. You do not go anywhere, the going is an illusion. An invading entity, whether it is the projection of a living person or one who has passed out of the physical entity, they are both working under the same conditions of natural law. It is just as easy for a projected mind to carry on all the activity of a departed entity. Therein lies a great deal of the confusion in

which man finds himself when he comes to experiment with phenomena of that kind. He assumes that one is in some way different from the other. This is not so. Many of your experiments have been other than of what we are now speaking. There have been even materializations of living people. So, this governing mind can assume whatever it desires to assume, and there is no way that you can either prove or disprove. All you can do is to accept what takes place and try to learn . . ."

M.L.:(You do not like to use the term 'subconscious' -- how can you account for the mind of phenomena where a here-living person etc, etc.)

L-T: "Oftentimes the entity of a living person goes out and does many things, but on returning into the physical body, there is a momentary gap between the coming and the going. You will find that gap also in your attempts to sleep. There is no understandable moment between the time when you are about to go to sleep and the moment you lose consciousness. It is in that moment that the gap comes in -- and unless the person is trained to come back with that knowledge, there is no way of getting across the gap with the knowledge."

M.L.:(Question about gap.)

L-T: "There is a gap, but the conscious and subconscious are one. All things are in a continual state of change -- but at the same time that state has gaps."

M.L.:(Often a person's double is observed hundreds of miles away as he goes about his ordinary business, how does this happen?)

L-T: "The mind at one time or another has desired to do a certain thing. That desire may not be formulated correctly; or if it is, and it is strong and action is not taken upon it, the consciousness then takes up a process of consideration of what has been told to it -- of what it has observed, there was a desire to do. It lies in waiting, and at a moment when the individual is preoccupied with something else, this state, this form of mind, projects itself away from the individual. You see, man is so many-sided . . ."

M.L.:(Man is ten-fold, we are told.)

L-T: "Yes, indeed. He considers himself one; or in the religious sense, two -- a body and a soul. But if you study further into the matter of man and his mind, you find he is neither one or two, but he is many. In a case such as you mentioned awhile ago, often the individual finds himself suffering from amnesia. Sometimes a projected consciousness stays out longer than it should on account of some hidden desire within the person." "Has anyone another question?"

Dr C:(I would like to ask if the fact that there is no such thing as time effects the answer to Dr. Layne's question. If there is no such thing as time --).

L-T: "To answer that question I would have to do what I assume is impossible: I would have to in some manner project myself outside of what we call time to properly answer it. But no matter what state of consciousness you may find yourself in, there is a time element to deal with, on account of the consciousness of the individual. It becomes a sort-of personalized time."

M.L.: (In the case of a projected double - that double might be observed about five minutes. Time must be distorted somewhere.)

L-T: "You are observing a projected psychic body for five minutes, ten minutes, an hour. What I am getting at is, that it is your time; to the entity, it does not exist."

M.L.: (There is a momentary lapse, however, in the mind of the entity?)

L-T: "The lapse exists in the body-mind of the individual, not in the psychic mind of the entity. It is an extremely difficult topic. To put in word-form the mental concepts of another is one of the most difficult thing you can do. For a moment I will go. I wish to go on because I would like to take up the brother's case, Dr. F's difficulty in getting himself settled -- I will be back soon." (3:15 P.M.)

L-T: (4:31 P.M. returned). "I have come back for a little while to try to help the brother who wrote you about his difficulties. Now, what I would like to understand first is whether he is looking for material aid or spiritual guidance."

M.L.: (Well, of course he does need material aid too, but he is a highly developed person and no doubt seeks spiritual guidance as well as the other.)

L-T: "Do you know, I am very much inclined to believe that this man lacks humbleness of spirit. He is on the aggressive side. He is extremely tense of nerve, and of course the cause of that is anxiety. Were I he, I would first begin to cultivate a little relaxation."

M.L.: (He is the type of mind who was courageous enough to break away from the Roman Catholic Church after many years of active participation in it.)

L-T: "Yes, but in spite of his courageous breaking away, he is strongly in mental contact with them still. He is afraid mentally to let go of this. Early teachings are not easily set aside. So he has a great deal of mental apprehension. Were I he, I would take whatever position is offered me and make myself enjoy that position until I had a feeling of pleasure in it; and then the doors will open to him much faster, much better."

M.L.: (Should he break off his association with F.G.H.?)

L-T: "He should -- definitely so. Also, he should for a time drop all religious contacts. He should for awhile just enjoy the outer things of life."

M.L.: (Are there still Roman Catholics on your side affecting him?)

L-T: "Yes, definitely. That is why I suggested that he stop studying, reading, or doing anything in the way of religious contacts for a time. He should enjoy the physical things of life for awhile. I have given this same sort-of recommendation to those who go too far afield in occult work. He is leaving himself open to obsession if he is not careful, because the Catholic order has laid down a -- Well, in your savage terms -- a hex on the man; and if he does not know how to throw this off, it can become very harmful to him. In spite of the fact that you are being told today that there is no such thing, there are many suffering under a curse."

M.L.: (He should seal his aura then -- by the use of some simple ritual?)

L-T: "Yes, he should -- and he should go about enjoying what he is doing. That is important; and that he be assured that it is only a temporary condition -- nothing is permanent."

M.L.: (There is a psychic attachment then?)

L-T: "Yes, and he could use mantrams and passes to break this. He is advanced enough in his own order to know how such things work. On my plane of existence, as I told you some time ago, no one entity has more influence than another except in one respect - knowledge. With greater knowledge, one can beat anything. This takes place in your case of projection. An entity that knows the laws of the inner life can much better deal with an attacking force that is ignorant."

M.L.: (Could not guides on your side help him -- our friend?)

L-T: "Yes, and I myself will make a very strong effort to help. The man is intelligent and worthy of aid. But, please advise him to not let positions in life lower his mental attitude. With his knowledge, he can always come up out of them. Now, I do not know that I have offered the kind of advice that he will accept."

M.L.: (I am sure he will be grateful.)

L-T: "I have great hope for this brother." "Now, may I turn my attention to some of you people here. I am open to suggestions or questions or what have you."

H.R.: (Can you tell us anything about the world situation and the prevalent talk of an impending catastrophe in this country? Have you any information on your plane in this connection?)

L-T: "Now, my brother, that is a prodigious question. If I were to attempt to answer it, I would find myself greatly involved. Man shapes his own ends by his mental doings. All changes are tragic and wonderful, depending upon the mental outlook of the various peoples in the world. You see, I am resorting to philosophical talk to answer your question. I could say, yes, there is such a tragic event afoot. It is in the Akashic records, yes. Would you believe it? Would it be any more acceptable to you? But man finds tragedy and life where he looks for it. The life of the human being cannot be removed from the earth. His purpose has not come to an end."

"Your new weapon that you call the atomic bomb is not particularly new. It has been known and used at other times in the history of the world -- but not as a bomb as you know it. Life will and must persist; it has something to do, it has a directional point, it is not a haphazard thing. It has intelligent direction, and man may attempt, and has attempted in the past, to destroy himself. True, he will do it to a vast extent; but still there will be life, more struggle. All life consists of struggle -- from your loyal little ant, on up, or down. Were you to remove struggle, you would remove life, for there would be no incentive, no purpose, no growth; only through struggle comes growth. Only through difficulties and heartache and all such things does man attain his adulthood and his Godhood. Do you wish to speak further, sir?"

H.R.: (You make it difficult to presume to carry the question or the discussion further.)

L-T: "I am extremely sorry, because without opposition there is no growth. Even the greatest gods can learn nothing without being opposed. If I may, I shall go now." (4:50 P.M.)

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The Journal is published six issues a year with the assistance of the Associates, at the Director's home, 1103 Bobolink Drive, Vista. It is printed, 36 pages an issue. The Foundation was incorporated under California law, May 21, 1951, #254263, and has been in continuous existence since then. Address all correspondence to the PO Box. The Journal is included in the Foundation membership of \$7.00 a year. Single copies and back issues of the Journal are now \$1.50 each. If you don't care to join you may receive the Journal by donating \$7.00 a year or more to the Foundation. The Director's wife, Ms. Judith Crabb, is office manager and Secretary-Treasurer.

PURPOSES OF BSRF: This is a non-profit organization of people who take an active interest in unusual happenings along the borderland between the visible and invisible worlds. In the words of the late Meade Layne, founder and director of BSRA from 1946 to 1959: "BSRA publications are scientific in approach but employ few technical expressions. They deal with significant phenomena which orthodox science cannot or will not investigate. For example: The Fortean falls of objects from the sky. Teleportation, Radiesthesia, PK Effects, Underground Races, Mysterious Disappearances, Occult and Psychic Phenomena, Photography of the Invisible, Nature of the Ethers and the problem of the Aeroforms (Flying Saucers). In the year 1946 BSRA obtained an interpretation of the phenomena which since has come to be known as the Etheric or 4-D interpretation, and which has not been radically altered since that time. This continues to be the only explanation which makes good science, sound metaphysics and common sense."

The chief present concern of the Foundation is to make this kind of unusual information available as a public service at reasonable cost. Headquarters acts as a receiving, coordinating and distributing center. An important part of the Director's work is to give recognition, understanding and encouragement to people who are having unusual experiences of the borderland type and/or are conducting research in any of the above fields. For consultation on borderland problems, or for Spiritual healing through prayer, write or phone 714-724-2043 for help or for an appointment. Donations and bequests toward Foundation research programs and expenses are welcome.

The 24-page list of BSRF publications is available from Headquarters for 50¢ in coin or stamps. This includes mimeo brochures on borderland subjects, tape recordings of Mr. Crabb's lectures and of members of the Inner Circle, talking through trance-medium Mark Probert. Write to BSRF, PO Box 548, Vista, California 92083 USA.

